THE 1851 RELIGIOUS CENSUS OF NORTHAMPTONSHIRE

Edited By
GRAHAM S. WARD

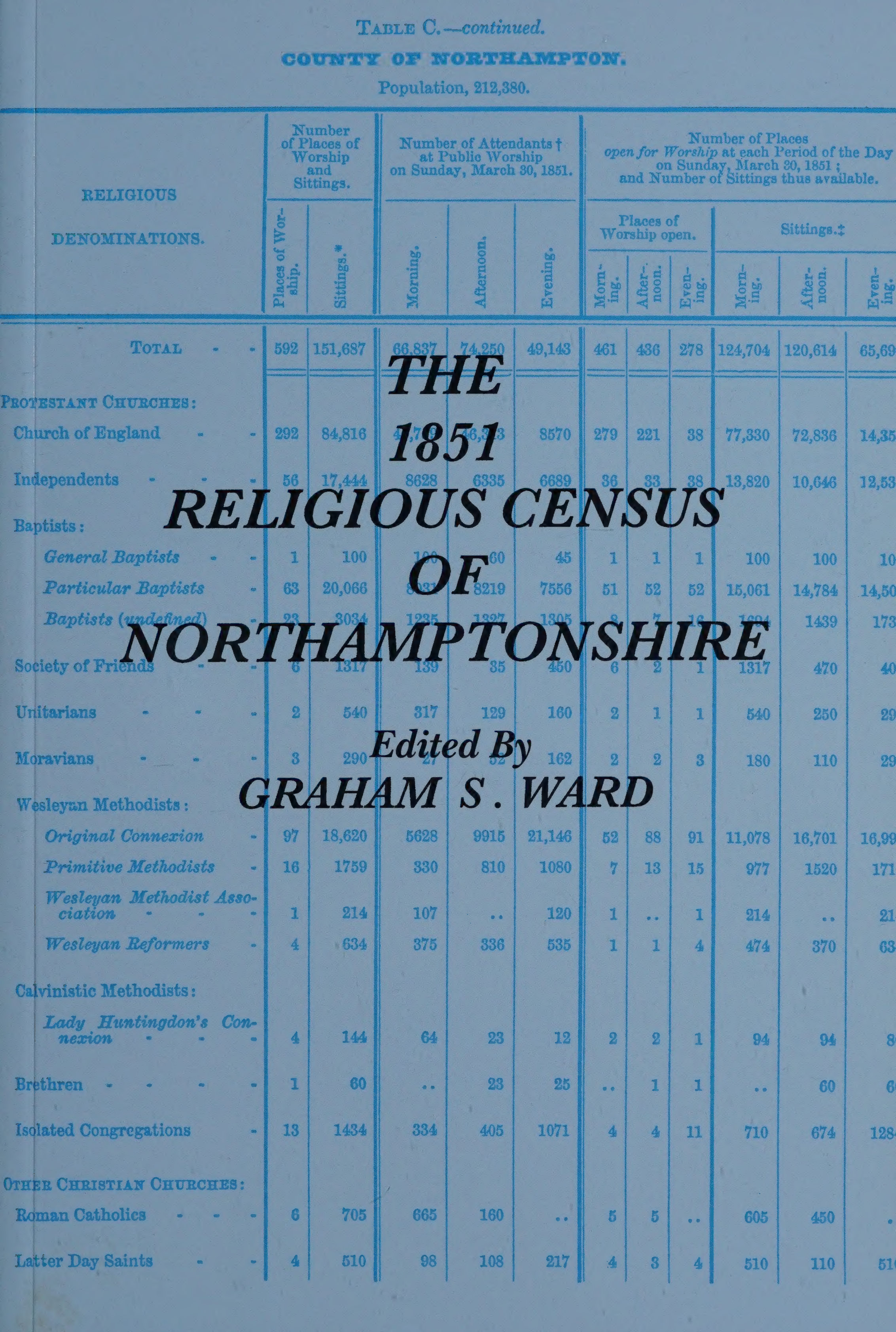

TABLE C.—*continued.*

COUNTY OF NORTHAMPTON.

Population, 212,380.

RELIGIOUS DENOMINATIONS.	Number of Places of Worship and Sittings.		Number of Attendants † at Public Worship on Sunday, March 30, 1851.			Number of Places *open for Worship* at each Period of the Day on Sunday, March 30, 1851; and Number of Sittings thus available.					
						Places of Worship open.			Sittings.‡		
	Places of Worship.	Sittings.*	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.	Morning.	Afternoon.	Evening.
TOTAL - -	592	151,687	66,837	74,250	49,143	461	436	278	124,704	120,614	65,69
PROTESTANT CHURCHES:											
Church of England - -	292	84,816	[illegible]	[illegible]	8570	279	221	38	77,330	72,836	14,35
Independents - - -	56	17,444	8628	6335	6689	36	33	38	13,820	10,646	12,53
Baptists:											
General Baptists - -	1	100	100	[illegible]	45	1	1	1	100	100	10
Particular Baptists -	63	20,066	[illegible]	8219	7556	51	52	52	15,061	14,784	14,50
Baptists (undefined) -	23	3034	1235	1327	1305	8	7	16	1604	1439	173
Society of Friends - -	6	1317	139	35	450	6	2	1	1317	470	40
Unitarians - - -	2	540	317	129	160	2	1	1	540	250	29
Moravians - - -	3	290	27	52	162	2	2	3	180	110	29
Wesleyan Methodists:											
Original Connexion -	97	18,620	5628	9915	21,146	52	88	91	11,078	16,701	16,99
Primitive Methodists -	16	1759	330	810	1080	7	13	15	977	1520	171
Wesleyan Methodist Association - - -	1	214	107	..	120	1	..	1	214	..	21
Wesleyan Reformers -	4	634	375	336	535	1	1	4	474	370	63
Calvinistic Methodists:											
Lady Huntingdon's Connexion - - -	4	144	64	23	12	2	2	1	94	94	8
Brethren - - - -	1	60	..	23	25	..	1	1	..	60	6
Isolated Congregations -	13	1434	334	405	1071	4	4	11	710	674	128
OTHER CHRISTIAN CHURCHES:											
Roman Catholics - - -	6	705	665	160	..	5	5	..	605	450	.
Latter Day Saints - -	4	510	98	108	217	4	3	4	510	110	51

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Northamptonshire Record Society
2007

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This is the second Victor Hatley Memorial Volume, a series of paperbacks published to commemorate the life and work of the late Victor Hatley, an active local historian and a great encourager of other people. Before his untimely death, for many years he was an active member of the Council of the Northamptonshire Record Society.

It is particularly appropriate for this to be a Hatley volume because he first launched it with some colleagues, but never lived to complete the project of publishing the 1851 Religious Census Returns for Northamptonshire. The task has been ably accomplished by Mr Graham Ward.

R.L.Greenall, Hon. General Editor, N.R.S.

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Acknowledgements

This work would not have existed to be completed and published without the great efforts of the late Victor Hatley assisted by a team including the late John Allesbrook in 1988. The group they led undertook the hard work of transcribing the original 1851 Religious Census returns for the whole of Northamptonshire, for which all interested parties should be thankful.

I am grateful to Mr Ron Greenall, general editor of the society's publications for his advice and structural comments, and to Mr David Hall for his help in locating the original work undertaken by Victor Hatley.

I wish to acknowledge the advice on the interpretation of the data and provision of material from the *Imperial Gazetteer* provided by Professor Paul S. Ell of Queen's University, Belfast.

My thanks are also due to the Northamptonshire Libraries Local Studies Collection, Mr Terry Bracher and Mr Colin Eaton and the staff of the Northamptonshire Record Office for their help in answering my numerous enquiries in relation to background material and historical context.

Finally, I wish to acknowledge the support given so freely by my wife Sue and my sons, Richard and Philip during the lengthy gestation of this project. Particular thanks go to Richard for his initial proof reading, although any inaccuracies that remain in the final version are entirely my own.

Graham S. Ward
July 2006

Foreword

The work commenced in 1988 by four members of an adult education class tutored by Victor Hatley at the University Centre at Northampton of transcribing the census returns was only the beginning of the task that lay ahead. If the transcription was to be of any practical use, the enormous tasks of checking the transcript and extracting information from it still remained. The intention always was that the finished work would be presented as another volume of in the main series of Northamptonshire Record Society publications, as referred to in the companion volume of transcripts of Bishop Magee's Visitations of Northampton.[1]

The present author, who had previously made use of the draft printout of the basic transcript, realised its significance to local historians and those researching denominational history. Through the 1980s and 1990s, many counties published their own transcripts of the 1851 Religious Census. It was also the subject of a major work, *Rival Jerusalems,*[2] which set the standard of comparative analysis of this data. Conspicuous by its absence was Northamptonshire and consequently the geography of religion in Victorian England was incomplete. Two factors illustrate the county's relative importance to the field: its central location in relation to the South Midland counties and its rich heritage of religious diversity in the national context.

Throughout the main transcript of the returns,[3] many of the entries are supplemented by relevant information about the meeting places and biographical information concerning the signatories. This is in large part derived from trade directories of the period. This information is presented as footnotes to which the reader is directed.

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[1] V.A. Hatley, *The Church in Victorian Northampton*, Northampton, Northamptonshire Record Society, 1992.

[2] K.D.M. Snell and P.S. Ell, *Rival Jerusalems, the Geography of Victorian Religion*, Cambridge University Press, 2000.

[3] Returns are Crown Copyright and a reproduced here under the waiver that has existed since 1999 in unpublished Crown Copyright protected public records that are open for public inspection.

The 1851 Census of Religious Worship

In 1851, an official census of religious worship was held in Great Britain for the first and last time. In addition to the ordinary decennial census, Parliament sought data concerning attendance at public worship, the number of sittings available in churches and chapels, and other related information. Forms were distributed in advance to virtually every church and chapel and, were to be collected by a local census officer who passed them on to the district registrar of births, deaths and marriages after Sunday 30 March, 1851. The registrar then examined these forms, sometimes sending them back to the census officer because they had been filled in incompletely or incorrectly. Finally, the registrar dispatched the forms to the Registrar-General in London who used them as the basis for a report which included many tables of statistics and which was published in 1854.[4] Since 1952, the forms from this census (they number well over 34,000 items, and are usually referred to as 'returns') have been available at the National Archives to the public. The 661 returns relating to places of worship in Northamptonshire may also be consulted on microfilm at the Northamptonshire Record Office.

Up to the 1950s, the religious census of 1851 was largely ignored by historians, both national and local. However, since the 1970s interest beyond a discussion of the principles of the census has greatly increased. In 1975, the Bedfordshire returns were published by the County Record Society. In 1976, the first of two volumes followed, comprising the returns from the whole of Wales followed by Lincolnshire (1979), Oxfordshire (1987) and Nottinghamshire (1988). Many more counties followed throughout the 1990s.

The census was concerned with the provision of religious services to the whole population, rather than trying to measure the membership of or adherents to the different denominations. Consequently, the focus of the questions included in the census forms is very much upon size or number of sittings available and the extent to which this capacity was utilised. An Education Census ran in tandem with the Census of Religious Worship, undertaken to obtain a measure of the educational provision in the country then largely provided by religious or voluntary bodies. Taken together, these two areas were seen by government as needing to be encouraged and reformed.

The debate about the accuracy and interpretation of the census started as soon as it was proposed and in fact was contributed to by Horace Mann himself in the *Journal of the Statistical Society.*[5] That debate continues to this day, regarding both the validity of the data and the process itself. It is this author's view that whilst recognising there may be issues of interpretation, it is possible to make good use of this data at a local level and for comparative purposes. Even missing returns give clues to the opinions of ministers and clergy of the time; it might be for reasons of disagreement with the state's role in religion, for fear that there might be something to hide or, as was quoted on a number of blank returns, a view that it was not the purpose of a religious service to count worshippers.

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[4] *Census of 1851: Religious Worship, England and Wales, Report and Tables* P.P, 1852–3 LXXXIX.

The census process

The task of administering the census fell to the local registrars, through a network of local census enumerators whose responsibility it was to deliver the appropriate form to a responsible person at the various meeting places. Overall, in Northamptonshire, they had a very good result; it was inevitably the small meeting houses, some of which were quite new, that required detailed local knowledge to identify them. The census forms were delivered in the week prior to the census and then collected along with the population census forms on the following Monday. The registrars scrutinised the forms and obtained further information, clarification or even filled in missing sections. In Northamptonshire, as evidenced in many of the returns, the registrars demonstrated thoroughness in this task.

Three different forms were used:

A. Black print on a blue paper for Church of England
B. Red print on a blue paper for other places of public religious worship
C. Black on white paper for meeting houses of The Society of Friends

Each form asked slightly different questions. All the forms asked about attendance at services on Sunday, March 30th 1851, forms A and B (but not C) asked about average attendance. Form C additionally asked about the physical space available for worship. Form A, for the Church of England, asked about endowments, the income of the church and its incumbent. The Church of England generally viewed the Census with suspicion, fearing what it might reveal to its dissenting opponents and feed their hostility. Lord Stanley vigorously opposed this question as too prying during parliamentary debates before the census; the government conceded the point and removed the legal penalties on failure to complete the Religious Census forms. Unfortunately, this made the census potentially non-comprehensive. Others criticised some questions as ambiguous and not capable of easy answer. The Bishop of Oxford, Samuel Wilberforce, led a last-minute attempt to prevent the census but failed. Eventually it was agreed that a 'voluntary' but officially encouraged Religious Census would be made. In practice, it seems that most Church of England incumbents did complete their forms faithfully. Those returns that are missing in Northamptonshire are listed in Appendix 3.

---

[5] H. Mann, On the statistical position of religious bodies in England and Wales, *Journal of the Statistical Society,* 18, 1855. See also *Voluntaryism in England and Wales, or The Census of 1851,* Simpkin, Marshall & Co., 1854, for a discussion of the provision of places of worship and available sittings between 1801 and 1851.

The questions asked were:

Form A

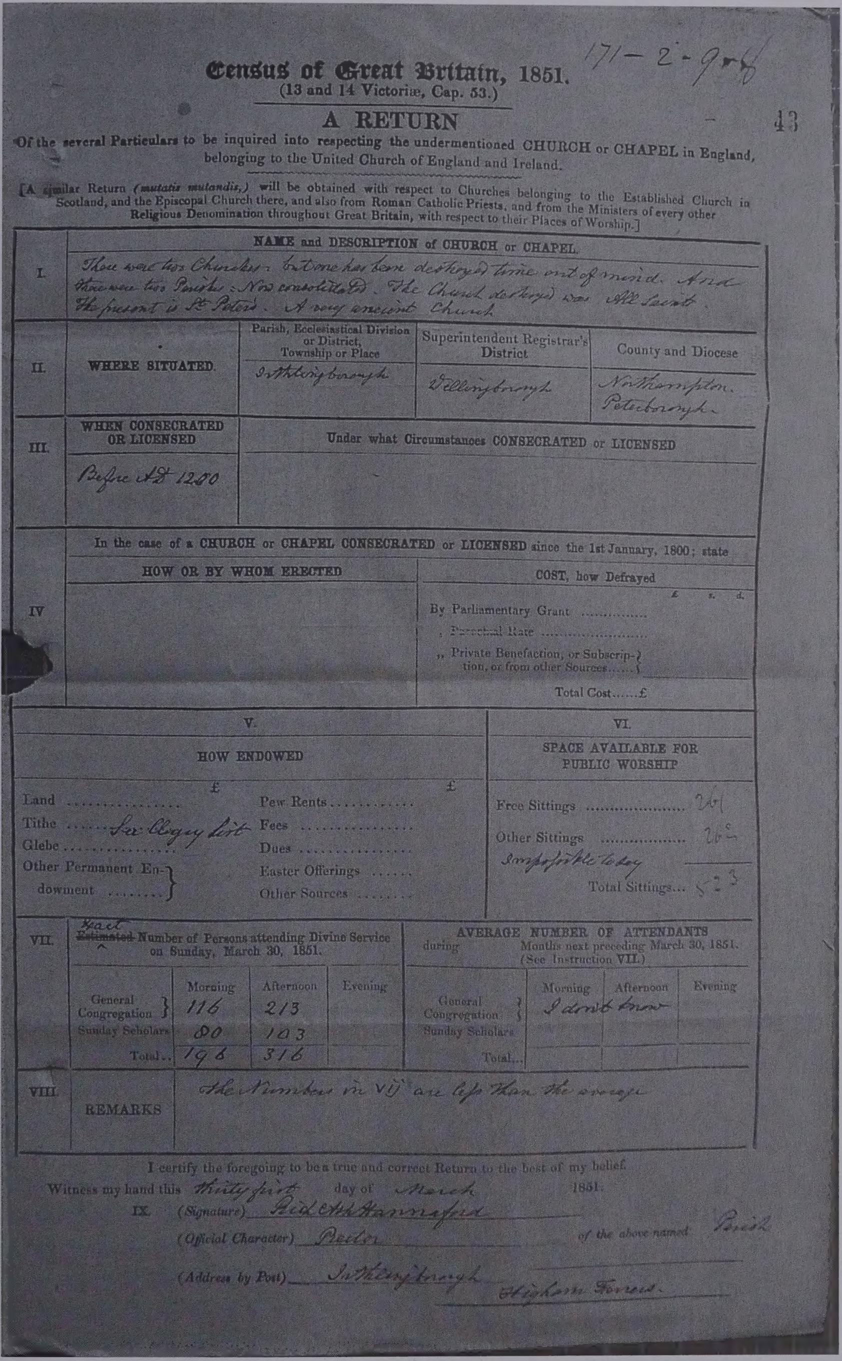
I:	Name and Description of Church or Chapel	
II:	Where Situated	Parish, Ecclesiastical Division or District, Township, or Place; Superintendent Registrar's District; County and Diocese
III:	When consecrated or licensed	
IV:	In case of a Church or Chapel Consecrated or licensed since the 1st January, 1800; state hereafter by Whom Erected, Cost, how defrayed	
V:	How Endowed	
VI:	Space available for public worship	Free sittings, other sittings and total sittings
VII:	Estimated Number of Persons attending Divine Service on Sunday, March 20, 1851	General congregation and Sunday scholars, with attendance figures for Morning, Afternoon and Evening services (multiple morning services etc. were to be aggregated). The question also asked about average attendance for the same services
VIII:	Remarks	
IX:	Signature	

Form B

I:	Name or Title of Place of Worship	
II:	Where Situate (as for form A but no question re Diocese)	Parish or Place; County, District
III:	Religious Denomination	
IV:	When erected	Those before 1800 to be indicated as pre-1800
V:	Whether a separate and entire building	Question V and VI were to distinguish between cottage meetings and those in chapels
VI:	Whether used exclusively as a Place of Worship	
VII:	Space available for Public Worship	Free and Other Sittings and Standing Room (Form C asked for total floor space)
VIII:	Number of attendants	General congregation and Sunday scholars, with attendance figures for Morning, Afternoon and Evening services (multiple morning services etc. were to be aggregated). The question also asked about average attendance for the same services
IX:	Remarks	
X:	Signature	

Form C

I:	Where Situate	Parish or Place; County, District
II:	When erected	Those before 1800 to be indicated as pre-1800
III:	Whether a separate and entire building	Question V and VI were to distinguish between cottage meetings and those in chapels
IV:	Whether used exclusively as a Place of Worship	
V:	Space available for Public Worship	Space available in square feet on the floor and in the galleries and estimate of number of people capable of being seated



171 – 2 - 9 ~~8~~

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Census of Great Britain, 1851.

(13 and 14 Victoriæ, Cap. 53.)

A RETURN

Of the several Particulars to be inquired into respecting the undermentioned CHURCH or CHAPEL in England, belonging to the United Church of England and Ireland.

[A similar Return (*mutatis mutandis,*) will be obtained with respect to Churches belonging to the Established Church in Scotland, and the Episcopal Church there, and also from Roman Catholic Priests, and from the Ministers of every other Religious Denomination throughout Great Britain, with respect to their Places of Worship.]

I.	NAME and DESCRIPTION of CHURCH or CHAPEL.
	There were two Churches but one has been destroyed time out of mind. And there were two Parishes: Now consolidated. The Church destroyed was All Saints. The present is St Peters. A very ancient Church

		Parish, Ecclesiastical Division or District, Township or Place	Superintendent Registrar's District	County and Diocese
II.	WHERE SITUATED.	Irthlingborough	Wellingborough	Northampton. Peterborough

	WHEN CONSECRATED OR LICENSED	Under what Circumstances CONSECRATED or LICENSED
III.	Before AD 1250	–

IV. In the case of a CHURCH or CHAPEL CONSECRATED or LICENSED since the 1st January, 1800; state

HOW OR BY WHOM ERECTED	COST, how Defrayed	£ s. d.
	By Parliamentary Grant	
	" Parochial Rate	
	" Private Benefaction, or Subscription, or from other Sources......	
	Total Cost......£	

V. HOW ENDOWED

	£		£
Land		Pew Rents	
Tithe .... See Clergy List		Fees	
Glebe		Dues	
Other Permanent Endowment		Easter Offerings	
		Other Sources	

VI. SPACE AVAILABLE FOR PUBLIC WORSHIP

Free Sittings 261

Other Sittings 262

Impossible to day

Total Sittings... 523

VII. ~~Estimated~~ Exact Number of Persons attending Divine Service on Sunday, March 30, 1851.

	Morning	Afternoon	Evening
General Congregation	116	213	
Sunday Scholars	80	103	
Total...	196	316	

AVERAGE NUMBER OF ATTENDANTS during Months next preceding March 30, 1851. (See Instruction VII.)

	Morning	Afternoon	Evening
General Congregation	I don't know		
Sunday Scholars			
Total...			

VIII. REMARKS The Numbers in VII are less than the average

I certify the foregoing to be a true and correct Return to the best of my belief.

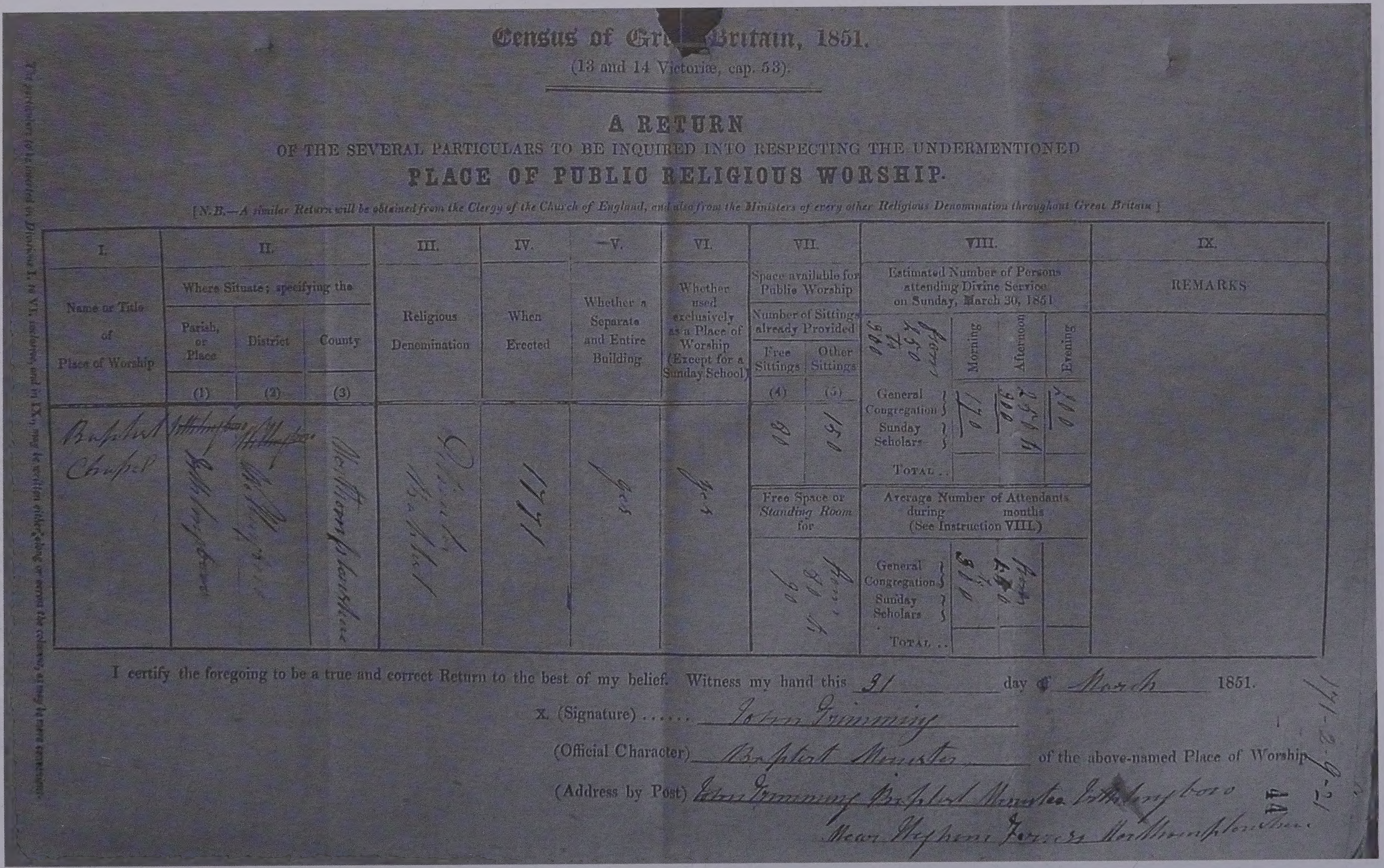
Witness my hand this thirty first day of March 1851.

IX. (*Signature*) Richd Atk Hannaford

(*Official Character*) Rector of the above named Parish

(*Address by Post*) Irthlingborough Higham Ferrers.

Form A: Church of England (Irthlingborough, St. Peter)



Census of Great Britain, 1851.

(13 and 14 Victoriæ, cap. 53).

A RETURN

OF THE SEVERAL PARTICULARS TO BE INQUIRED INTO RESPECTING THE UNDERMENTIONED

PLACE OF PUBLIC RELIGIOUS WORSHIP.

[N.B.—A similar Return will be obtained from the Clergy of the Church of England, and also from the Ministers of every other Religious Denomination throughout Great Britain.]

I.	II.			III.	IV.	V.	VI.
Name or Title of Place of Worship	Where Situate; specifying the			Religious Denomination	When Erected	Whether a Separate and Entire Building	Whether used exclusively as a Place of Worship (Except for a Sunday School)
	Parish, or Place (1)	District (2)	County (3)				
Baptist Chapel	Irthlingboro	Wellingboro	Northamptonshire	Particular Baptist	1771	yes	yes

VII. Space available for Public Worship		VIII. Estimated Number of Persons attending Divine Service on Sunday, March 30, 1851	Morning	Afternoon	Evening
Number of Sittings already Provided		from 250 to 300			
Free Sittings (4)	Other Sittings (5)				
80	150	General Congregation / Sunday Scholars	170	250 to 300	200
		TOTAL ..			
Free Space or *Standing Room* for		Average Number of Attendants during months (See Instruction VIII.)			
from 80 to 90		General Congregation / Sunday Scholars	from 250 to 300		
		TOTAL ..			

IX. REMARKS

I certify the foregoing to be a true and correct Return to the best of my belief. Witness my hand this 31 day of March 1851.

x. (Signature) ...... John Trimming

(Official Character) Baptist Minister of the above-named Place of Worship

(Address by Post) John Trimming Baptist Minister Irthlingboro
Near Higham Ferrers Northamptonshire

171-2-9-21

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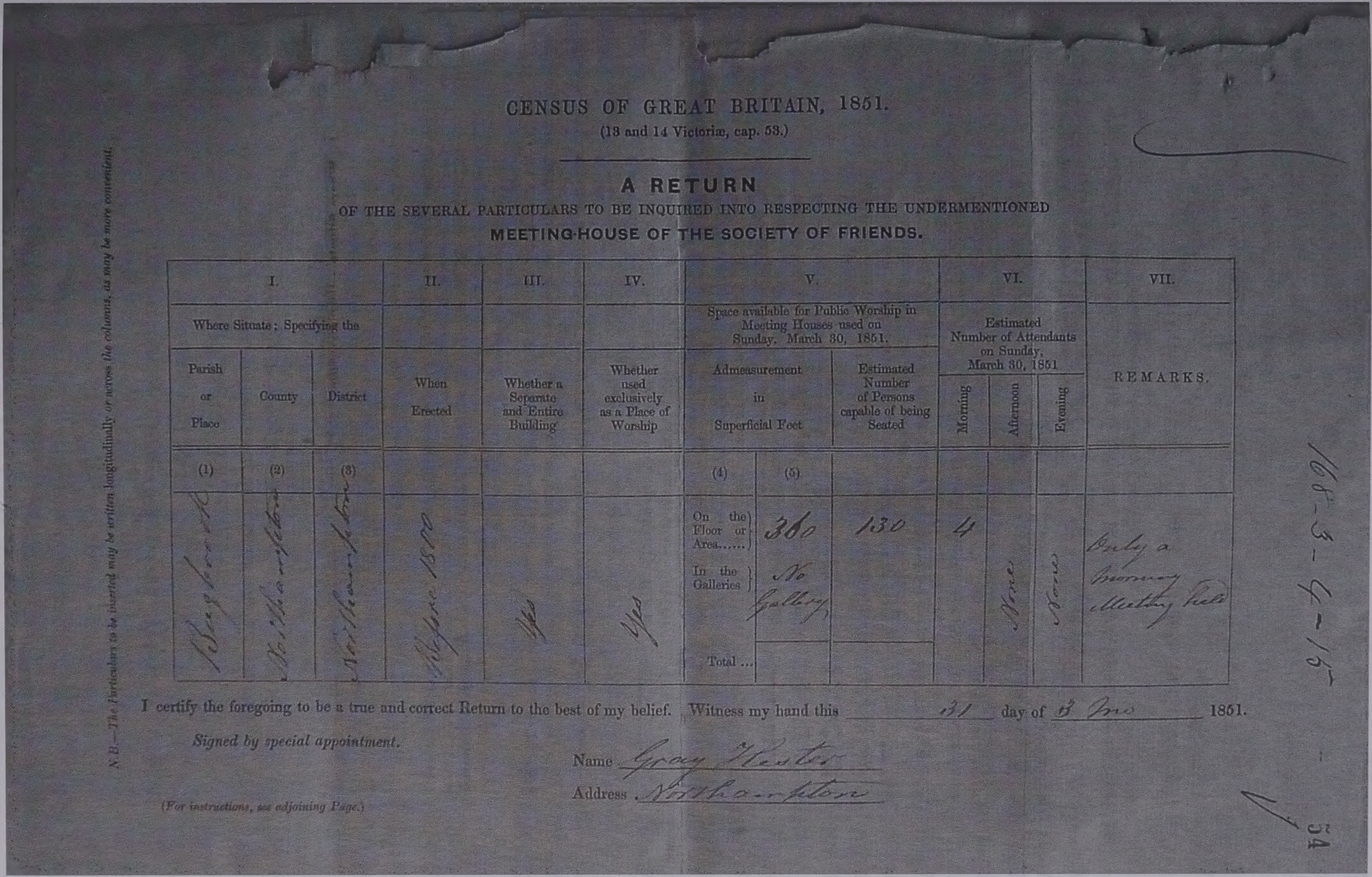
The particulars to be inserted in Divisions I. to VI. inclusive, and in IX., may be written either along or across the columns, as may be more convenient.

Form B: Nonconformist (Irthlingborough, Baptist)



CENSUS OF GREAT BRITAIN, 1851.

(13 and 14 Victoriæ, cap. 53.)

A RETURN

OF THE SEVERAL PARTICULARS TO BE INQUIRED INTO RESPECTING THE UNDERMENTIONED

MEETING-HOUSE OF THE SOCIETY OF FRIENDS.

I.			II.	III.	IV.	V.			VI.			VII.
Where Situate; Specifying the						Space available for Public Worship in Meeting Houses used on Sunday, March 30, 1851.			Estimated Number of Attendants on Sunday, March 30, 1851			
Parish or Place	County	District	When Erected	Whether a Separate and Entire Building	Whether used exclusively as a Place of Worship	Admeasurement in Superficial Feet		Estimated Number of Persons capable of being Seated	Morning	Afternoon	Evening	REMARKS.
(1)	(2)	(3)				(4)	(5)					
Bugbrooke	Northampton	Northampton	Before 1820	Yes	Yes	On the Floor or Area……	360	130	4	None	None	Only a morning Meeting held
						In the Galleries	No Gallery					
						Total …						

I certify the foregoing to be a true and correct Return to the best of my belief. Witness my hand this 31 day of 3 mo 1851.

Signed by special appointment.

Name Gray Hester

Address Northampton

(For instructions, see adjoining Page.)

N.B.—The Particulars to be inserted may be written longitudinally or across the columns, as may be more convenient.

168-3-4-15

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Form C: Society of Friends (Bugbrooke)

VI:	Number of attendants	Number of attendants for Morning, Afternoon and Evening services (no estimates of average attendance required)
VII:	Remarks Signature	

The main arguments raised at the time by the census's critics, first discussed by Horace Mann in his paper to the Statistical Society and re-examined in the contemporary literature were that the data was flawed as a consequence of such factors as: severe weather, widespread illness, multiple attendances, the clergy who refused to comply, and the fact that some dissenters may have attended a Church of England service at times when there was no service of their own. It is not intended that these arguments be surveyed here in detail, but merely to observe when the returns themselves indicate that these issues may have been a factor.

When individual returns are studied in detail, it is clear that the vast majority completed them honestly and with reasonable accuracy. Where there was a local problem, it is often indicated on the form either by the person completing it or the local registrar. The exceptions, which are few, are not enough to detract seriously from the value of the census as an historical tool.

Some clergymen refused to have anything to do with the census, or declined to supply attendance figures for their churches. As has been noted earlier, they were free within the provisions of the legislation to do so. Aston le Walls, Sywell and Earls Barton are examples.

> "I cannot ascertain the number correctly as a great many of the parishioners are [Roman] Catholics and have a chapel at Aston le Walls. Revn. [sic] Mr Thorpe refused to make any return." Thomas Pearcy, Registrar
>
> "It does not seem consistent with the solemnity of divine service to count the congregation." Paul Anthony Irby, M.A., Rector of Cottesbrooke
>
> "I go to church to worship God and not to count heads, and therefore cannot answer'" (The Rector of Luddington and Hemington, who added that the question about averages was 'absurd to ask and impossible to answer').

Nor was it just the Church of England. There was a distinct lack of sweetness and light at Mr Robinson's Calvinistic Chapel at

Long Buckby, where an exasperated census officer reported to his registrar that on the service of 30 March at which Mr Robinson officiated, "a form was handed to him, but he not only refused to make a return but has kept the form, a letter from you would do him good."

At the other extreme, the Baptist chapel at Gayton stated that 35 attended in morning and 26 in evening. That return was endorsed by the census officer, "From the best authority I can procure the chapel was not open for service on Sunday morning March 30".

At Whitfield, the rector complained that the Wesleyan Methodists had held an afternoon service at the same time as his, and several Church of England clergymen pointed out the nonconformist services in their parish attracted people from other parishes, thus inflating the numbers. This was fair comment. At Brigstock, the curate in charge made the direct accusation that:

> "The returns of the number of persons attending church at the Independent (Congregational) chapel yesterday afford no fair criterion of the relative numbers of church people and dissenters in this parish; in as much as influence was used to get people to chapel, while none was employed in the other case." (James. G. Young, Curate, Brigstock).

From the other side, the Independent minister at Brigstock said:

> "Many who attend the parish church are in the habit of coming to the meeting [i.e. the chapel] in the evening [They] did not do so yesterday evening which renders the return a little under the average. Any further information if required will be cheerfully supplied." (Thomas Lord, Minister, Brigstock).

There is also good evidence from the returns that, as in most of the rest of England, 30th March 1851 was 'wet and stormy' (those words are repeated several times) in Northamptonshire, thereby causing smaller congregations than usual. There were also reports of illness having the same impact on attendance, examples being influenza at Bugbrooke, Pytchley, Burton Latimer and Stanwick, colds at Aldwinckle, and typhus at Gayton and Ravensthorpe, 'raging in the village' at the latter. In several parishes, Brixworth, Burton Latimer and Wittering are just three of them, Sunday School numbers were stated to be down because boys were at work in the fields bird-scaring, and in the grazing country round Yelvertoft, the lambing season prevented a number of worshippers from being present in the Independent chapel. Lambing was also mentioned at Pytchley. At Blisworth, there is a somewhat enigmatic explanation for a reduced evening congregation: William King, the Rector, writes that:

> "It is not considered advisable to have services in the evening until they can be performed in daylight as ill effects arise from people coming out in the dark. From this circumstance some people who are infirm of Church principles go to the dissenting chapel who would otherwise attend the church especially in a village."

The Primitive Methodist chapel at Brigstock informed the Registrar General that their congregation and Sunday School had once been "much larger, but within the past few years a great number have emigrated to Australia". The Wesleyan Methodist chapel at Finedon reported, "the reason of the decrease in the number of persons attending divine service in the chapel is – that recently a number of the Society have separated – and are now holding services in the village themselves". This is undoubtedly a reference to what is known as the 'Flysheet Controversy' within the Methodist Church, which was causing much contention and unhappiness about this time. Finedon was not the only place affected; the same thing had happened at Desborough where part of the congregation had seceded and formed their own Wesleyan Methodist Reformers congregation.

Questions on when and how churches were consecrated or the dates of chapels were often not answered at all, or with studied vagueness. Many parsons with medieval churches took refuge in something like 'very old' which is about the best you could do at, say, Tansor parts of which baffled the mighty Pevsner himself.[6] Dates, when specific, were often wrong. The great age of church reconstruction and restoration was just in the future, but there is useful information in the returns on the cost of rebuilding churches such as Braunston, Orlingbury and Thrapston. There is also a fine piece of Victorian prejudice on the return for Great Houghton. The church had been rebuilt in a classical style by David Hiorne of Warwick, in 1753–55. Hiorne was also responsible for rebuilding Holy Cross, Daventry in the 18th Century. Pevsner describes it as: 'Charming with tall graceful classical spire, but wrecked by unsympathetic restorations in the late-19th century, ugly tracery, no urns, poor stained glass, etc.' The Rector of Great Houghton in 1851 calls his church 'A Grecian church about 150 years rebuilt; the ne plus ultra of ugliness, not known to whom dedicated, I should think from the Quaker state of the architecture to William Penn'.

Turning to endowments, the returns were patchy and inconsistent and applied to the Church of England only. Often this section of the form was ignored although some parsons gave a full description of the sources of their income. The Rector of Sudborough stated that he was endowed with tithe £360, Glebe £56, and usually received an additional £1 from church fees. He also added his outgoings: Land tax £14 10s. Poor rates and highways £65, QA Bounty Office £30, Income tax £12, totalling £121 10s. representing 37% of his income.

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[6] N. Pevsner, *Buildings of England, Northamptonshire*, Penguin, 1961.

Rector Hutton told the Registrar that at Luddington he was endowed with 'tithe, none; glebe, with free trade worth £0 0s. 0d.; other permanent endowment, I wish I could find it; pew rents, none; fees, less; Easter offerings, nothing; other sources, just as much.' His answers for Hemington were similar. His jibe about free trade refers, of course, to the repeal of the Corn Laws in 1846 which was believed to be about to ruin agriculture. We can only speculate that he was being evasive about his income. In fact, 1851 came towards the end of a period of agricultural depression, which must have been responsible for the problems of the Vicar of West Haddon, who addressed the following letter to the Registrar General, London. (Glebe is church land providing income for the clergyman):

> West Haddon, Daventry.
> 5 April 1851.
>
> Sir,
>
> As I understand that you have allowed clergymen to send the 'Return relating to Public Worship' direct to yourself, I take the liberty of availing myself of the kind permission. I may perhaps be permitted to take this opportunity of stating to you that [my] glebe land is at present in my own occupation, the late tenant having so shamefully managed the farm as to bring himself (and me almost), to ruin. The number of acres is 164 and I employ a bailiff and 5 labourers. If agricultural produce proved remunerative nothing can give me greater satisfaction than employing additional labourers as I am convinced there is no better way of doing good to the poor in their temporal things. Excuse, sir, this intrusion and believe me with great respect,
>
> Faithfully yours,
> H. M. Spence,
> Vicar of West Haddon.

The West Haddon glebe was supposed to let for £252 12s., yet there is no indication what income he derived from it.

The Rector of Warkton reported that he had a similar problem with his glebe. His 248 acres were only producing an income of £60 p.a. The Rector of Braunston, afflicted in a similar way, he stated that

> "... at the present crisis of unparalleled agricultural distress it is impossible to guess what would be the proper return to make on

> the value of the endowment. Part of the land is let, but the tenant has just given notice (though reduced) that he cannot live on it. The rest has been offered but no application made for it at any rent and the last year's rents are not yet paid up."

Whatever directories or diocesan calendars say about Victorian clerical stipends, circumstances could be very different. Actually, 25 years of agricultural prosperity lay ahead. However, by about 1880 agricultural depression brought about a staggering drop in the income of many incumbents, especially in the Midlands.

The real purpose of the census was not to discover when and under what circumstances churches were consecrated or chapels built, nor was it to probe the intricacies of ecclesiastical endowment. The religious census was concerned with available accommodation throughout Great Britain, and to find out whether it was adequate for the needs of church and chapelgoers. For our purposes, it is the attendance figures, which hold the greatest interest, and it is to these that we turn our attention.

In considering the question of how many persons actually attended divine service in Northamptonshire, its churches and chapels, on 30th March 1851 we meet with a problem almost immediately, first recognised when the report was published in 1854, which has foxed some modern scholars almost to the point of discounting the value of the census as a useful or indeed reliable historical source. As has been stated above, the best course is to work with the data it provides. The village of Brixworth illustrates how a questionable return can nonetheless prove useful.

In 1851, Brixworth had a population of 1,258. Two returns were made, one for the parish church and one for the Wesleyan Methodist chapel. At morning service in the parish church 145 were recorded as attending (75 adults and 70 Sunday scholars). In the afternoon, the census figure is given as 250 (175 plus 75 scholars). There was no service in the evening. The total for church attendance was therefore recorded as 395. At the Wesleyan chapel the morning figure was recorded as 249 (208 adults and 41 Sunday scholars); the afternoon attendance given was 352 (306 plus 46) and in the evening 246, Wesleyan total 847. The census total for all church attendances was therefore 1,242, implying that 99% of Brixworth's population attended a place of worship on Census Sunday, 1851.

It is an axiom that Mid-Victorian England was much more 'religious' than the early 21st century, but an attendance of 99% beggars belief. What we want to know is how these figures can be interpreted to reveal how many people really attended at divine service. Sunday School children very often attended all or part of two services (morning and afternoon), and may even have accompanied adults to the evening service. There is then the issue of those whom Horace Mann described as 'twicers and thricers'.[7] Nonconformists were said to have attended their place of worship more often on a Sunday than did Church of England folk. Some people, indeed, went to church morning, chapel afternoon or evening, partly, it is thought, because the Church of England had few evening services.

What is required is a formula, which can be applied to the crude attendance figures, which will reduce them to credible numbers. Horace Mann proposed his own formula in an attempt to answer his critics in this matter. He attempted to apply a correction for multiple attendances. The total adjusted attendance is calculated by taking the morning attendance, half the afternoon attendance and one third of the evening attendance. The assumption being that a proportion of those attending in the afternoon and evening attended a service at another time also. However, this formula was flawed by the evidence that confirmed the propensity of Dissenters to attend in greater numbers at afternoon and evening services. Mann's formula favoured the Church of England because its largest congregations were at morning services. In addition, Mann did not take into account distortions caused by his inclusion or otherwise of Sunday scholars in the attendance figures.

Dr Michael Watts, a distinguished scholar of religious history who edited the Nottinghamshire returns, uses a particular formula, which produces a figure in line with numbers of people taking part in services in the mid-nineteenth century known from other sources. His formula attempts to adjust for the tendency for denominations having their best attendance at different times of the day. It takes the sum of the highest general congregation (mainly adults) plus the maximum Sunday School attendance and adds one third of the sum of any other general congregation attendances. Applying it to Brixworth, we get figures of 275 worshippers at church on the 30th March 1851 and 503 at the Wesleyan Methodist chapel, 778 worshippers in all, 62% of the population. From what is known about mid-Victorian attendances this is a much more likely figure for the number of people taking part in divine service at Brixworth on 30th March 1851 than the crude figures in the returns. In the returns, though it may have included people from other villages who attended the Wesleyan Methodist chapel.

In practice, there is not much difference between Mann's and Watts's formulae, as the table below shows for Brixworth. The calculations for each of the three measures is summarised as a percentage of the parish population and a ratio between denominations.

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[7] H. Mann, On the statistical position of religious bodies in England and Wales, *Journal of the Statistical Society*, 18, 1855.

	Total Attendance (excluding SS)	% of pop.	Mann's adjusted	% of pop.	Watt's adjusted	% of pop.
Church of England	250	19.9	270	21.5	275	21.9
Wesleyan Methodist	760	60.4	507	40.3	503	40.0
	1010	80.3	777	61.8	778	61.9

Despite its provocative title, The 1851 religious census – a useless experiment?,[8] published in 1967, concludes that as this census is the only one we have and does indeed provide a useful demographic state of the churches in England at the time. In the analysis, another alternative measure to that used by Mann is proposed: that the best-attended service for each for each denomination is taken and used for comparison. This method ignores any adjustment for the effect of 'twicers' and those who attended only one service other than the best patronised service. It can be used as a comparative measure and gives similar results for the proportional measures.

The adjusted figures may be useful for local historians in understanding the demographics of church attendance, but should not be interpreted as the 'real' number of adherents and members of each denomination. Henceforth in this discussion, the figures are the Index of Attendance[9] (all attendances in a town or parish on the 30th March) as a percentage of the total population. The Index of Attendance is useful for purposes of comparison, and all we have when we look at the census nationwide.

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[8] W. S. F. Pickering, The 1851 religious census – a useless experiement?, *British Journal of Sociology*, 18, 1967.

[9] For a fuller explanation of index of attendance see below.

The table below is the data as shown in Mann's published tables.[10] This data can be compared with the corrected figures on page 28, collected during the analysis of the Northamptonshire returns for this book.

	Number of Places of Worship and Sittings		Number of Attendants at Public Worship on Sunday, March 30, 1851			Number of Places open for Worship at each Period of the Day on Sunday, March 30, 1851, and Number of Sittings thus available					
						Places of Worship open			Sittings		
	Places of Worship	Sittings	Morning	Afternoon	Evening	Morning	Afternoon	Evening	Morning	Afternoon	Evening
Total	592	151,687	66,837	74,250	49,143	461	436	278	124,704	120,614	65,699
Protestant churches											
Church of England	292	84,816	40,759	46,313	8570	279	221	38	77,330	72,836	14,355
Independents	56	17,444	8628	6335	6689	36	33	38	13,820	10,646	12,533
Baptists											
General Baptists	1	100	100	60	45	1	1	1	100	100	100
Particular Baptists	63	20,066	8031	8219	7556	51	52	52	15,061	14,784	14,508
Baptists (undefined)	23	3034	1235	1327	1305	8	7	16	1694	1439	1735
Society of Friends	6	1317	139	35	450	6	2	1	1317	470	400
Unitarians	2	540	317	129	160	2	1	1	510	250	290
Moravians	3	290	27	52	162	2	2	3	180	110	290
Wesleyan Methodists	97	18,620	5628	9915	21,146	52	88	91	11,078	16,701	16,996
Primitive Methodists	16	1759	330	810	1080	7	13	15	977	1520	1710
Wesleyan Methodist Association	1	214	107		120	1		1	214		214
Wesleyan Reformers	4	634	375	336	535	1	1	4	474	370	634
Calvinistic Methodists											
Lady Huntingdon's Connexion	4	144	64	23	12	2	2	1	94	94	80
Brethren	1	60		23	25		1	1		60	60
Isolated Congregations	13	1434	334	405	1071	4	4	11	710	674	1284
Other Christian Churches											
Roman Catholics	6	705	665	160		5	5		605	450	
Latter Day Saints	4	510	98	108	217	4	3	4	510	110	510

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[10] Census of 1851: Religious Worship, England and Wales, Report and Tables P.P, 1852–3 LXXXIX.

The denominational pattern in Northamptonshire

Church of England

With 292 places of worship listed in the Census, the Church of England was present in nearly every place in Northamptonshire, which gave it an apparently unassailable advantage over all the other denominations. One of the principal objects of the Census was to see whether the number of places in the churches of the Establishment were adequate for the growing population. Although Northamptonshire was not one of the rapidly growing 'industrial districts', its population, in common with that of every other part of the country, had increased; in 1851 Northamptonshire was 63% more populous than it had been in fifty years earlier.

The main source of general concern (if indeed there was a sense of general concern within the church) about adequacy of provision was in the towns, particularly Northampton, the main centre of industry and population growth. In addition to the four ancient parish churches, by the time of the Religious Census only two new churches had been opened, St Katharine in the parish of All Saints, and St Andrew in the parish of St Sepulchre. In the process of formation in 1851, there was also the church of St Edmund, opened to serve the growing district along the Kettering Road. In Daventry, a second church, St James, had been opened in 1839. These apart, there was not much new church activity in the towns. In Kettering, for instance the first new church, St Andrew, was not consecrated until 1868. Looked at nationally, the results of the Religious Census had the effect of galvanising the Church and its supporters. However, this varied from place to place. Despite the continuing growth in Northampton, it was not until almost two decades later that a Church Extension Scheme set about providing churches for the new districts of the town.

Supporters of the Church were, in general, against the idea of a national religious census because they felt it might show the extent to which Dissent of all kinds had grown, and that it would be used by political dissenters to challenge the position of the established church. They were right on both counts.

Where the Church of England had been energetic in the first half of the 19th century was in the provision of elementary schools, both through the county branch of the National Schools Society and through individual parochial efforts. By the 1851 there was scarcely a place which did not have a church school, an educational initiative the Dissenters could not match, although in certain places, such as Northampton and Kettering, there were flourishing British Schools, opened under the aegis of the British and Foreign Schools Society.

Independents or Congregationalists

Congregationalists trace their origins back to the Puritan movement of the English Reformation. They were first known as 'Independents' which accurately described their chief tenet, that of independence from the state-imposed religious uniformity. They maintained the right of every congregation to govern itself. Northamptonshire was the site of the birth of Congregationalism because of the work of Robert Browne in the 16th century, and the county maintained its place in the history of Dissent into the modern period.

Despite this earlier history, the Act of Uniformity in 1662 is often quoted as the beginning of nonconformity. The Act restored the Church of England to its former position of before the Civil Wars. It insisted on the necessity of episcopal ordination, restored the Anglican Prayer Book and ejected from their livings any clergy who would not give their 'unfeigned consent and assent' by taking an oath accepting uniformity. Some 2000 clergy were removed for refusing the oath, of which some 400 were Independents, many of whom had been appointed during the Commonwealth. The next fifteen years were a time of repression for nonconformity. However, following the coronation of William III in 1688, the Toleration Act of 1689 ended the active persecution of Dissenters and indirectly provided some protection in law. Licences were required for Meeting Houses and were actively sought by Independents, Presbyterians and Baptists.

In Northamptonshire there are 18 Independent meetings that were founded before 1700: Rothwell, 1655; Great Creaton, Crick, Kettering, Kilsby, Northampton (Castle Hill), Oundle, Weedon and Wellingborough (Cheese Lane), 1662; Flore, 1668; Brigstock, Daventry, Geddington and Yardley Hastings, 1672; Ashley, 1673; Welford, 1674; Potterspury, 1690; Wellingborough (West End), 1691.

These were not the effect of some great missionary effort or evangelism, but were the natural progression of changes to religious restrictions that enabled meetings that had previously taken place in secret to constitute themselves as individual churches. The first known Independent church was at Rothwell and because its pastor in the early 18th century, Matthias Maurice published his *Monuments of Mercy*[11] in 1729, we know considerable details of its origins. The others came in two waves. First, those founded in 1662 because of the Act of Uniformity, which led to the ejection of Anglican clergy from their livings, and second, those formed in 1672 following the Declaration of Indulgence made by James II, which made provision for the licensing of meeting houses.

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[11] M. Maurice, *Monuments of Mercy or some of the distinguishing favours of Christ to his Congregational Church at Rowell etc.*1729

In the 18th century, through the ministry of Philip Doddridge in Northampton, and others, Northamptonshire became known as one of Independency's strong centres. Through the Dissenting Academies, a sound education for its ministers was established; Independents were perhaps the most intellectual of the Protestant Dissenters. In the Evangelical Revival, in which Doddridge played his part, the denomination increased the number of its chapels, so that by 1851 there were 56 Independent chapels in Northamptonshire. We are fortunate that the Rev. Thomas Coleman, minister of Ashley Independent chapel from 1831, published in 1853 a most useful book, *Memorials of the Independent Churches of Northamptonshire*.[12] In it is documented the progress of each of the Independent chapels in the county up until that time.

Baptists

In many respects, the progress of Baptists in Northamptonshire is a microcosm of the story of Baptists across England. In the 17th century, there were a number of General Baptists congregations. However, from an apparently good position, the General Baptist denomination declined in the 18th century due in the main to theological divisions. However, by the time of the 1851 census, the Baptist cause was flourishing, the Baptists having the second largest number of non-Anglican places of worship.

In the second half of the 18th century, the General Baptists were replaced by the rise of the Particular Baptists. A notable event in this transition was the formation of the Northamptonshire Baptist Association in 1764, a grouping of Particular and Calvinistic Baptist churches. Prior to 1764, there were at least eleven Baptist churches in the county, but only two joined the Association – Kettering and Walgrave. The theological basis of the Association was the 'moderate' Calvinism of Andrew Fuller at Kettering, Robert Hall at Leicester, both the Rylands at Northampton and John Sutcliff at Olney. It would be misleading to suggest all Baptists went in this new direction and they certainly had their opponents both from within and outside the county. Other churches joined over subsequent years but what was most significant was the geographic spread of the association from Bedfordshire in the south to Lincolnshire and Nottinghamshire in the north. The few that remaining General Baptists Kingswell Street, Northampton and Westgate, Peterborough and the High Calvinists like Fish Lane, Northampton and Irthlingborough stayed outside the Association. As the 19th century progressed, the trend was for the larger group of Particular (Calvinistic) churches to move to an open communion position.

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[12] T. Coleman, *Memorials of the Independent Churches of Northamptonshire*, London, 1853.

The achievements of the Northamptonshire Baptist Association are too numerous to document fully here, but Elwyn's *History of the Northamptonshire Baptist Association*[13] is a comprehensive study. From this Association came the Society for the Propagation of the Gospel to the Heathen (later known as the Baptist Missionary Society) that sent William Carey as the first modern missionary to India. Whilst it looked outside the shores of England, it did not neglect the missionary need and opportunity within its own 'territory'. Through its annual meetings, it provided support to ministers, encouragement to churches to report on their progress and supported the formation of new meetings typically supported in their early stages by stronger churches in the locality.

In the published 1851 Census tables Mann records 87 Baptist meetings in the county, but closer examination and the inclusion of some that were classified as 'other Calvinist congregations' makes the total 95.

Particular Baptist	72
Strict Baptist	11
Baptist and Independent	5
Calvinist	4
General Baptist (New Connexion)	2
Johnsonian Particular Baptist	1
	95

This is considerably more than the 52 listed in the Baptist Manual for 1851. It is likely that many of these additional meetings were not formally constituted churches but local preaching stations. This apparent discrepancy was noted by the Baptist Union and in 1854 obtained the permission of the Registrar General to gain access to the actual returns for a more detailed analysis. The results on a national scale were commented on in the *Baptist Manual* for 1855.[14]

Society of Friends (Quakers)

The Quakers or Religious Society of Friends, or simply Friends, are a radical sect that developed during the Interregnum between 1644 and1660. They became notorious for their radical religious stance.

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[13] T.H.S. Elwyn, *History of the Northamptonshire Baptist Association*, Carey Kingsgate, 1964.

[14] *Baptist Manual*, 1855. pp 73–75.

Quakers believed in 'free will', as opposed to Calvinistic predestination. They rejected ordination, administrative structures, sacraments or ceremonial traditions of worship, which might detract from the 'Inward Light' of God. Having no official clergy, lay preachers (who would often be women) led meetings. Quakers rejected a number of generally accepted Christian doctrines, including the Holy Trinity, Heaven, Hell and the Resurrection. As well as setting themselves apart by their beliefs, Quakers also adopted their own style of dress and peculiar forms of address and speech.

In the 1650s, Quakerism expanded rapidly as a result o the efforts of their founder George Fox. Converts were found in all classes of society and estimates suggest up to sixty thousand Quaker converts by 1660. This was a pattern of evangelism that was to be repeated in the 18th century by the Wesleyans and in the 19th by the Mormons. Among the early messengers with George Fox, there was William Dewsbury (1621–1688) who was responsible to introducing Quakerism in Wellingborough.

In addition to giving offence because of their religious beliefs, Quakers came into conflict with government, both nationally and locally. They refused to swear oaths and pay tithes, both of which landed them in trouble and they were severely persecuted under the Commonwealth. This is recorded in Joseph Besse's *Sufferings,*[15] which includes a detailed chapter on their persecutions in Northamptonshire.

After the Restoration in 1660, their radical phase was over; the Quakers became quietist and did little to recruit new members. Theirs became a personal religion focussed on the individual, the 'indweling spirit' and the rejection of the worldly nature of man.

At various times before 1851 the Quakers had established eleven meetings across the county and geographically well distributed, but five of them (Duddington, Flore, Geddington, Moulton and Raunds) had already ceased to meet by the time of the Census. Of the remaining six: Bugbrooke, Eydon, Finedon, Kettering, Northampton and Wellingborough, only the latter three remain open in the 21st century. Despite the fewness of their numbers, Quakers played an important role in English life. Some became prominent in commerce and business, and the Quakers' social conscience involved them in such causes as anti-slavery, prison reform and the abolition of cruel sports. At the time of the 1851 Census, some Quakers were very much involved in the movement for political reform.

Unitarians

Unitarianism was always a religious position embraced by a minority, although individual Unitarians were often members of the wealthy

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[15] J. Besse. *A Collection of Sufferings of people called Quakers*, 2 vols., London, 1753.

Dissenter elite. The best known Unitarian in Victorian Northamptonshire, for instance, was Moses Philip Mansfield, the great footwear manufacturer, who, however, was Bristol-born and educated. Possibly, because of the strength of Independency and the Baptists in Northamptonshire, Unitarians never had much of a following. In 1851, they had but a single congregation.

Unitarian origins are complex as congregations moved to a Unitarian (or Socinianism) position from differing backgrounds. Some had previously been Presbyterian, others General Baptists who did not join the New Connexion of General Baptists in 1770. Some Independents also moved to Unitarianism. As their name suggests, Unitarians do not accept the doctrine of the Trinity, which arose out of their attempt to establish 'rational dissent'. In the 18th century, there were no Presbyterian congregations in the county and one Unitarian congregation arose from a secession from Castle Hill Independent chapel in 1827. Numbers grew when, in 1848, the Rev. Henry Ierson of Princes Street Baptist Chapel left with some of his flock and joined them. The history of the Northampton Unitarian chapel saw many short pastorates, in fact seventeen between 1827 and 1900. At the time of the 1851, Census the chapel was between ministers.

Moravians

The Moravians' full title is the Ancient Protestant Episcopal Moravian Church, or *Unitas Fratrum*. The Moravians trace their origins to the Czech province of Moravia in 1457. The United Brethren, as they were also known, were protestants before Protestantism was born, sent missionaries out and for this were persecuted in Catholic Europe. In 1749 they gained full protection in England under an Act of Parliament recognising them as an ancient Protestant church and their ordination of bishops and archbishops was recognised by the Church of England.

Moravian piety and practice was influential in the early days of Methodism. Indeed a Moravian first converted John Wesley to evangelical religion. In 1748 one of the earliest Moravian missionaries held meetings in a private house in Culworth, but when they tried to open this for public worship they met with local opposition. They subsequently acquired a house in Eydon, which they used for meetings. In 1787 William Hunt, a farmer from Woodford Halse who had been attending Moravian meetings, licensed his own house for the same purpose. Woodford was to become the focus of Moravian activity in the area. In the early years, they were supported by the Moravian congregation in Bedford. In 1796, the Woodford society was formally recognised as a congregation in its own right and in 1798 work started on building a chapel, which opened in 1799. In 1801, a meeting was assembled at Priors Marston, Warwickshire and in 1806, a barn in the village was adapted for worship. At Culworth, the chapel did not open until 1809 and Eydon opened a new chapel in 1818. In the 1830s, the Woodford chapel was supporting work in Warwickshire at Stratford-on-Avon and Grafton.

In the early days, Northampton was supported by five ministers from Bedford, but in 1751 got its first resident minister. In the 1740s, the Moravians in the county town were a concern to Philip Doddridge when Castle Hill Independent lost members to them. In 1767, Francis Okely settled in Northampton and the congregation flourished under his leadership. A new chapel opened in 1770. Doddridge's successor was not evangelical enough for some of the congregation and during his long ministry, the Moravians continued to attract members. However, later in the century the Moravians' cause in Northampton declined and they seem to have sold their chapel, continuing to meet in private houses. By 1851, the focus of the denomination in the county was at Woodford.

Methodism and "New Dissent"

The 1851 religious census revealed the extent to which the new sects and denominations, which arose out of the 'Evangelical Revival' of the 18th century, had grown and spread. If Northamptonshire remained a notable centre of 'Old Dissent', what might be termed 'New Dissent' had also established itself on much the same scale (depending on the statistics used). Moreover, if Methodism in all its forms never enjoyed quite the same historical prestige of the Congregationalists and Baptists, and was less politically hostile to the Church of England in such matters as educational controversies, the Methodists generally allied themselves with the Old Dissenters. In terms of numbers, in the half century after 1851, Methodism in its various forms grew more than Old Dissent.

Wesleyan Methodists

All Methodists trace their roots to John Wesley but for a number of reasons by 1851 had split into seven branches (Wesleyan Original Connexion, New Connexion, Primitive Methodist, Bible Christian, Wesleyan Association, Independent Methodist and Wesleyan Reform) of which four (Wesleyan Original Connexion, Primitive Methodist, Wesleyan Association and Wesleyan Reform) were represented in

Northamptonshire. A useful sketch of early Methodism by Rev G Beamish Saul appeared in the *Northampton Mercury*[16] in 1906.

John Wesley's first recorded visit to Northamptonshire was in 1741. The first evidence of a Methodist society in Northants is at Whittlebury when from 1763 a farmhouse was licensed for preaching and was honoured by a visit from John Wesley. A chapel was built in 1783 and enlarged in 1812. The minutes of the Methodist Conference for 1765 first records Northamptonshire under the Bedfordshire circuit. By 1779 Northamptonshire was constituted as its own circuit. The first time Wesley preached at Northampton was in 1767, not in a meeting house but in the Riding School, located in the centre of the town. Methodism grew slowly but by 1851, chapels had been established in Bridge Street, The Green (where Wesley preached in 1767 on his first visit to the town), King's Head Lane (to which The Green congregation moved in 1793) and Gold Street in 1816. Growth of the town and its Methodists saw the establishment of another chapel in Grafton Street.

In the 1790s, the Northampton circuit was gradually reduced in geographic area as new chapels were opened in the out of county and outlying areas and progressively chapels were allocated to the new circuits. In 1793 Banbury, Brackley, Buckingham, and twelve villages were constituted into their own circuit. A society was formed at Towcester in 1794, and in 1810, a further division occurred with the formation of a Towcester circuit. In Wellingborough, there is evidence of a Wesleyan meeting in the years prior to 1791 when a chapel was opened in Church Street, although until 1814 it was part of the Higham Ferrers circuit that had been formed in 1793.

In the published tables, there is a significant error in that Mann reports that there are four Calvinistic Methodist congregations in Northamptonshire. The Calvinistic Methodists in England were known as Lady Huntingdon's Connexion and trace their origins to Rev. George Whitefield (1714–1770), a Calvinist and close friend of John Wesley. It is not clear from the returns but the meetings concerned are merely described as 'Calvinist' and are more likely to be Calvinistic Baptist meetings based on the people involved and subsequent direction of these congregations. In the defined area of Northamptonshire in this analysis, the total number of places of worship identified is 619 for all denominations, Mann only reports 592. It is possible that some of the discrepancy is explained by Methodist meetings in parishes, which are part of the geographic county and yet are allocated to a circuit in an adjacent county. The corrected totals are:

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[16] Series commenced in the *Northampton Mercury*, 7 December 1906.

Wesleyan Methodist	108
Primitive Methodist	16
Wesleyan Reform	4
Wesleyan Association	1
	129

Primitive Methodists

In the early days of the 19th century, because of differences of opinion about certain practices among the Wesleyans including the organising of camp meetings and the role of lay people, a secession from Wesleyan Methodism took place, led by Hugh Bourne and William Clowes, local preachers in Staffordshire. The situation came to a head at the Wesleyan Conference in 1807 which resulted in the birth of the Primitive Methodist Connexion, the first 'class' being formed at Tunstall in Staffordshire in 1810. Growth was slow for the first ten years but by 1850, there were over 1,500 chapels and more than 100,000 members. The historical interest of Primitive Methodism lies in the fact that its preachers were often working men, and it had a greater appeal to the working classes than any other denomination, except perhaps for Catholicism.

The Primitive Methodists in Northampton are believed to have developed because of the work of a James Hurd from the Burland circuit who came to the town in 1834. There was already at that time a meeting in a private house in Castle Street. Like the Wesleyans before them, the 'Prims' found it a challenge to establish themselves in a town where the needs of dissenters were well catered for. However, by 1840 they were in a position to open a new chapel in the Horsemarket. This first building was never fit for purpose and was rebuilt in 1872, even though there was still a debt outstanding on the original building. In 1876, a second chapel was opened at Grove Road, Northampton and later at Sandhill Road, St James, and Towcester Road. Growth was slow and the pattern elsewhere in the county is one of isolated congregations primarily in agricultural communities.

Wesleyan Association

The Wesleyan Association had seceded from the Wesleyans in 1836, but was short-lived, joining the Wesleyan Reformers in 1857 to become the United Methodist Free Church. The dispute that led to this unfortunate split centred on the establishment of a Wesleyan theological institution. Those not supporting the proposition, led by Samuel Warren, were expelled from the original connexion. They were represented by one chapel in Northamptonshire at King Street, Northampton.

Wesleyan Reformers

By 1849, Wesleyan Methodism had grown to its peak in both the town and county, but disagreements at a national level led to the expulsion by conference of several ministers. Those expelled campaigned under the banner of 'Reform and Privilege of the People'. The situation came to a head in June 1851 with a meeting at the Corn Exchange in Northampton. The meeting was chaired by a Mr William Palmer of the Peterborough circuit, and although no local minister took part, it was well attended, with a group of some 800 people recorded as present. The effects of the reform movement can be seen in the membership records from 1850 onwards and continued until 1853. There were attempts by the Reformers to gather those who had seceded with partial success. In Northampton, they met first in Kingswell Street, in a building previously occupied by the Quakers and later the General Baptists. They later moved to the Wellingborough Road and subsequently to Artizan Road. Elsewhere chapels existed in 1851 at Eye, Yardley Hastings and Desborough.

Other denominations

Roman Catholics

Northamptonshire was not a county in which much Catholicism survived the Reformation, and, probably because of the smallness of Irish immigration in the 19th century, the 'Second Spring', the Catholic Revival, was on a relatively modest scale, although Northampton became the seat of a bishopric, which covered much of Eastern England from 1851.

In 1778, Roman Catholicism was once again legalised in England, at least in terms of ownership of land by descent. It was not until 1828 with the passing of the Catholic Emancipation Act that they were freed from the restrictions of the Test and Corporation Acts. In the parish though, shoots of revival were evidenced across the county. Across the county there were six Roman Catholic congregations recorded. In Kings Cliffe, a small congregation had met in a room in the minister's house. They had been in Kings Cliffe since 1773 and were a successor to a congregation in Benefield. In nearby Oundle another small congregation met in an unlicensed room. A further three missions, Aston le Walls from 1827, Northampton from 1823 and Peterborough from 1847 were founded. The sixth congregation served the needs of the Catholic soldiers at Weedon Barracks. Mass was celebrated in a clubroom in the local public house on a Sunday.

Latter Day Saints (Mormons)

The Mormons did not arrive in England from America until 1837 but soon established themselves in the north-west and sent out missionaries into other districts. Bedford is known to have been a focus of this missionary activity in 1837 and it seems likely that the congregations in Northamptonshire originated from Bedford. The 1851 census return for the Northampton congregation records it as having only been established in Newland for a few months. In Northamptonshire there were Mormon meetings at Northampton, Wellingborough, Irchester and Raunds. Although their evening congregations were the larger of typically three on a Sunday, there were only just over 200 persons present at all these services. It should be noted that the Mormons placed great emphasis on emigration to America and set up a network to facilitate this mainly through Liverpool.

Denominational summary: Mann's figures updated

With the benefit of better data handling techniques, detailed local knowledge of the denomination of individual meeting places and the elimination of duplicates it has been possible to verify all 661 returns for Northamptonshire. The following table can be compared with Mann's figures above.

	Churches/chapels	Sittings		Attendances								
		Free	Other	Morning		Afternoon		Evening		Total		Grand Total
				GC	SS	GC	SS	GC	SS	GC	SS	
Church of England	306	45233	35366	23927	13929	30228	11681	7585	742	61740	26352	88092
Baptist												
Particular Baptist	72	9386	7873	5356	2592	5974	2445	6930	603	18260	5640	23900
Strict Baptist	11	1270	1140	934	105	1008	107	1178	72	3120	284	3404
Baptist & Independent	5	501	199	126	133	110	45	406	83	642	261	903
Calvinist	4	140	4									
General Baptist	2	300	100	90	90	35	100	145		270	190	460
Johnsonian Baptist	1					20	6			20	6	26
Total	95	11597	9316	6506	2920	7147	2703	8659	758	22312	6381	28693
Independent	59	7014	10185	5248	2851	4272	2274	6220	549	15740	5674	21414
Methodists												
Wesleyan Methodist	108	8112	9994	3695	2589	7206	2363	10246	674	21147	5626	26773
Primitive Methodist	16	1031	728	256	24	777	93	1080		2113	117	2230
Wesleyan Reform	4	590	194	286	149	156	290	397	85	839	524	1363
Wesleyan Association	1	35	179	80	27		27	120		200	54	254
Total	129	9768	11095	4317	2789	8139	2773	11843	759	24299	6321	30620
Latter Day Saints	4	500	10	84	14	94	14	214	3	392	31	423
Moravians	3	530		79	35	143	38	162		384	73	457
Roman Catholic	6	435	50	790	20	155				945	20	965
Society of Friends	6	1218		139		35				174		174
Unitarian	1	95	195	150	80			160		310	80	390
Others	10	730	110	75		124		504		703		703
Grand total	619	77120	66327	41315	22638	50337	19483	35347	2811	126999	44932	171931

Making comparisons

The value of the 1851 Religious census lies in its usefulness as a tool for comparison, which neatly overcomes some of the difficulties in the interpreting the statistics in absolute terms. This section sets out four questions of a comparative nature and puts forward some possible answers.

1. **How does the index of attendance for Northamptonshire compare with the index of attendance for other counties of England on 30 March 1851?**

The index of attendance for England & Wales as a whole was 58.1% of the population of those two countries, but there were wide variations hidden within it. The equivalent figure for Northamptonshire was 89.6%. In fact, Northamptonshire is among the top three counties of England in 1851 in terms of ranking by attendance. Speaking generally, the highest figures are found in the East Midlands and East Anglia: Bedfordshire 104.6%. Huntingdonshire 94.2%, Bucks., 87.5%, Cambridgeshire, 84.3%, Suffolk 82.1%, These are high figures by any standards, Devon 70.5%, Berkshire 66.0%, Kent (excluding metropolitan areas) 59.8%, Sussex 56.5%, Surrey (excluding metropolitan areas) 54.2%, Herefordshire 49.0%.

These raw statistics are, of course unreal and take no account of twicers or thricers. Using the Watts[17] formula on the attendance figures throughout the county, the index of worshippers for Northamptonshire as a whole is reduced to 57%. In other words, it is likely that just fewer than three out of every five people in the county entered a place of worship on 30th March 1851.

Further interesting observations can be made from a comparison of the Index of Attendance at Church of England, Methodists and Old Dissent in Northamptonshire and its nine adjacent counties, shown in the table below.[18]

	Church of England	Baptist	Independent	Old Dissent (Total B & I)	Methodist
Northamptonshire	51.5%	15.0%	11.7%	26.7%	21.8%
Cambridgeshire	45.7%	21.3%	10.6%	31.9%	22.3%
Huntingdonshire	46.9%	22.9%	7.4%	30.3%	22.8%

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[17] Watts's estimate of actual attendance sum of the highest general congregation (mainly adults) plus the maximum Sunday School attendance plus one third of the sum of any other general congregation attendances.

[18] Data derived from B.I. Coleman, *The Church of England in the mid-nineteenth century, a social geography,* London, The Historical Association, pamphlet General Series #98, 1980.

Bedfordshire	41.1%	20.8%	9.2%	30.1%	28.9%
Buckinghamshire	51.4%	18.7%	9.4%	28.1%	20.5%
Oxfordshire	64.8%	7.6%	6.8%	14.4%	20.8%
Warwickshire	66.3%	10.4%	8.2%	18.6%	15.2%
Leicestershire	51.5%	17.0%	8.9%	25.8%	22.6%
Rutland	62.7%	15.0%	6.5%	21.5%	15.8%
Lincolnshire	43.9%	5.1%	3.7%	8.8%	47.3%

In all but two of these counties, the combined strength of what is termed Old Dissent (the combined forces of Baptists and Independents) are greater than those of the Methodists (all groupings). Can the question of why the Old Dissent of Baptists and Independents were more successful than the Methodists be answered? It cannot be wholly a result of history because a chapel or denomination's message needs to remain relevant to each succeeding generation, though history was important: places that were puritan centres in the 17th century were often the strongest centres of Dissent in the 19th century. However, it is well documented that the Baptists had a period of significant growth in the second half of the 18th century. In part, this was because of the deliberate efforts by the Northamptonshire Baptist Association. Later the legacy of William Carey their first overseas missionary, who became a local hero, carried them well into the nineteenth century. Less well known in the dawning of the Evangelical Awakening is the place of Philip Doddridge, predating the work of John Wesley by 40 years. These foundations probably gave the Baptists and Independents a head start in their evangelical efforts.

2. What were the indices of worship in Northamptonshire towns and industrialised villages?

In 1960, an Australian scholar, Professor K.S. Inglis, published an important article on the 1851 census of religion in the *Journal of Ecclesiastical History.*[19] In it, the concentrated on industrial towns, particularly the larger ones, and showed conclusively the failure of the churches (all of them) to capture towns such as Blackburn (index of attendance 38%), Birmingham (index of attendance of 36%), Sheffield (index of attendance 32%). Inglis published attendance figures for about 70 of the larger towns and cities in England, and of the manufacturing towns with 25,000 inhabitants upwards, it was Northampton that came out highest, with an index of attendance of 63.4%, with Leicester a close second. If we use the Watts formula and produce an index of worshippers, the Northampton result comes out at just under 44%. In other words 11 out of 25 of all the inhabitants, children included, attended a church or chapel on 30th March 1851. This is the Northampton, be it remembered, which, in another 30 years, would be known widely as 'the atheist town' because it supported Charles Bradlaugh so strongly in his campaign to take his seat in Parliament.

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[19] K.S. Inglis, Patterns of Religious Worship in 1851, *Journal of Ecclesiastical History,* 11, 1960.

When we come to the other manufacturing areas of Northamptonshire, particularly Wellingborough and the large villages in the centre of the county, we find truly remarkable indices of worshippers: Wellingborough 67.5%, Irthlingborough 62%, Wollaston 79%, Finedon 62%, Rushden 91%. Other Northamptonshire towns include Kettering 63.5%, Peterborough 50% and Daventry 48%. The Independents were the largest religious denomination in Wellingborough, Peterborough and Daventry, and the Baptists in Kettering. This area is discussed in detail below in the context of some selected larger populous places.

3. How do the different religious denominations compare with each other in Northamptonshire? For example, are Baptists strong in some places and not in others?

The index attendance percentages for Northamptonshire as a whole were Church of England 45%, Methodists 19%, Baptists 13% and Independents (Congregationalists) 10%. To give some idea as to the differences with other counties, in Herefordshire the Church of England took 66% of all attendances, and in Co. Durham, all branches of Methodism combined took 46% of all attendances, with the Church of England having only 33.5%. What the religious census demonstrates clearly is the wide variations in the relative strengths of religious allegiance across the country.

In Northamptonshire, as elsewhere, the Church of England was everywhere; such was the working of the parochial system. However, none of the nonconformist denominations was spread evenly throughout the county. Their distribution can be traced on maps using the index of attendance at parish level. Taking the three major denominations, some conclusions can be drawn.

The Baptists were strong in and around Northampton, stretching north to Thornby and along the Nene valley, scattered congregations west of the Watling Street (A5). North of Thrapston represented only at Oundle, Gretton and Peterborough. The Baptists benefited from a Baptist revival towards the end of the eighteenth century and was particularly strong in the southeast Midlands.

Independents were strong at Northampton but hardly represented at all in the nearby villages. There was a crescent of Independent churches, most of the larger ones formed in the 17th century, from Daventry through to Oundle and, in 1851, supported by quite a lot of preaching stations. On the Buckinghamshire border, there were large churches at Yardley Hastings and Potterspury. Apart from Weedon and Daventry, Independents, like the Baptists, were thin on the ground west of Watling Street. They were also only a minor presence in the Soke, active mostly through mission stations, but with their church at Peterborough had the second largest congregation in the city, attended, according to these figures, more numerously than the cathedral.

The Wesleyan Methodists were the largest of all the non-Anglican denominations, more evenly spread than either the Independents or the Baptists, sometimes sharing a village with either a Baptist or an Independent chapel, and often reaching places where the others were not represented. For example, west of Watling Street, Wesleyans had more than double the number of chapels and other places of worship than the Baptists and Independents combined. Even so, many spaces were empty of Methodists, one in Rockingham Forest, another in the countryside north of Brixworth. However, they had been able to establish a definite presence in the Soke. The poet John Clare refers to Methodists (whom he did not like) in his writings, but never other nonconformist denominations. Hardly surprising; unless he went to Peterborough, he was unlikely to meet any of them.

One feature in Northamptonshire is the relative weakness of religious attendance, and particularly nonconformity, in the far east of the county. The Soke itself seems a rather cut-off area: fens to the east, the River Nene to the south, the River Welland to the north, and Rockingham Forest to the west. Almost an island, especially as access into the Soke was, in various places, quite limited. It is an area of large estates, the Cecils and the Fitzwilliams in particular were large-scale landlords, and generally unsympathetic towards the establishment of nonconformity in their territories. Stamford Baron, which in every way was controlled by the Cecils and had a population of 1778 persons in 1851, had no chapels, although across the river in Stamford there was an Independent congregation.

Religious allegiance was not, in reality, a matter of geography at all, but more one of history and the social make-up of particular places. In the 19th century, it was also to do with religious rivalry, which lay close to the centre of contemporary politics.

For much of the 19th centuries Nonconformity, and particularly ‘Old Dissent’, was opposed on religious, civil and political grounds to the Church of England, and on several issues were joined by the more radical of the Methodists. This rivalry was very much part of politics in the Victorian era from the time of the repeal of the Test and Corporation Acts in 1828. We can see it in Northampton, where the nonconformists soon had a majority on the municipal council, elected for the first time by the ratepayers under the Municipal Corporations

Act of 1845. Moreover, we can see religious rivalry in the smallest of villages, at Bradden or Adstone for example, where the monopoly of the Church of England was challenged by a newly opened chapel. Most difficult of all for nonconformity and Methodism was in those rural areas where the parson was supported by a squire or other prominent landlord, who refused to countenance any rivals to the Church.

An example from the 1851 census returns gives a glimpse of this struggle in Brixworth. Under the entry for the Wesleyan Methodist chapel, Mr Francis Underwood, the manager, writes in the space for remarks,

> 'The poor boys in the parish are not allowed to go to the free school on the weekdays except they go to the Church Sunday School on Sundays, which takes most of the boys from the Wesleyan Sunday School.'

Consequently, the church had the smaller adult attendance, but the larger Sunday School attendance on Census Sunday. Almost twenty years previously, it had been noticed in the 1833 Educational Returns that the boys in the free school at Brixworth attended the Church Sunday School. Brixworth had a record as a strong Church and Tory place. In 1737, an attempt to hold Independent meeting there ended in a riot. The Tory-Anglican grip on Brixworth was loosening a hundred years later – this is obvious from the 1847 pollbook – but it was still strong in 1851. Poor parents of boys in the village had every reason to understand its strength if they wanted to send their sons to Brixworth school.

4. The provision of accommodation in church and chapel

Details of accommodation and seating were asked for on the returns and formed a substantive part of the analysis in the main census report. This was not surprising, since the primary aim of the Religious Census was to assess the provision of religious accommodation and the extent to which it was used. The forms, with the exception of those for the Society of Friends, enquired about the numbers of 'free' and 'other' sittings, although these terms could be confusing. In most Anglican churches in England much of the seating was 'appropriated' and at the discretion of the churchwardens to use for the seating of parishioners. The more important houses or farms in the parish often had their own pew, over which, in the fullness of time, the owners or occupiers could claim some rather vague proprietary rights. Although 'free', in no way was this seating available for anybody who walked into a service. Visitors were seated by the churchwardens: poor people, if they attended divine service, usually sat on plain benches. In some of the newer churches, which had not been endowed, much of the seating, and certainly the best seating, was rented out, the money received being used to pay the incumbent. This was particularly the case with new churches in the towns. The whole system was under control of the churchwardens.

In Nonconformist chapels, much of the seating was rented out to the members of the congregation. The better the seat, the higher the rent. This was the recognised way of paying the minister's salary. There were exceptions. Some returns stated that all sittings were free, mostly Baptist chapels, a few Independent and Anglican churches. One notable example were the chapels of Eastcote, Grimscote and Pattishall ministered by Rev. Thomas Chamberlain. Typically, though, churches and chapels usually had a stock of free seating, but this was usually inferior in quality. People opposing the seat-renting system argued that it put off the poor from coming to divine service. Generally, they were probably right, though there were undoubtedly other reasons for non-attendance.

What we today call pews, the people of 1851 would have called benches. To them a pew was something that was like a private box, complete with door and sometimes protected by curtains. It could be quite cosy, and the elderly could doze comfortably not seen by most of the congregation. Pews of the old-fashioned kind survive at Ashby St Ledgers church, and rather neater ones at Cottesbrooke and Stanion.

Pews of any kind, especially when they were rented, were hated by a minority of the clergy. The Revd. William Wales of All Saints, Northampton, and Abner Brown of Pytchley, both of whom signed the returns from their churches, were sworn enemies of the appropriated pew and seat system, and led successful campaigns to sweep them away. Some work had been done before 1851, but not until the end of the nineteenth century had most of these relics of the past had gone from Anglican churches. The income received from rented pews, and from the defunct church rate, was replaced by the collection at each service. Previously collections had not been customary, except at Holy Communion in Anglican churches.

5. The relationship between land ownership and religious diversity

In his work *The Pattern of Rural Dissent*[20] Alan Everitt observed an apparent relationship between land ownership and the number of nonconformist chapels, basing his study on information in the *Imperial Gazetteer.*[21] Everitt compared data from Kent, Northamptonshire,

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[20] A.M. Everitt, *The Pattern of Rural Dissent: the Nineteenth Century,* Leicester University Press, 1972.

[21] J.M. Wilson, *The Imperial Gazetteer of England and Wales.* 6 volumes, A Fullerton and Co., Edinburgh, Glasgow, London, Dublin and New York, n.d. c. 1870–2.

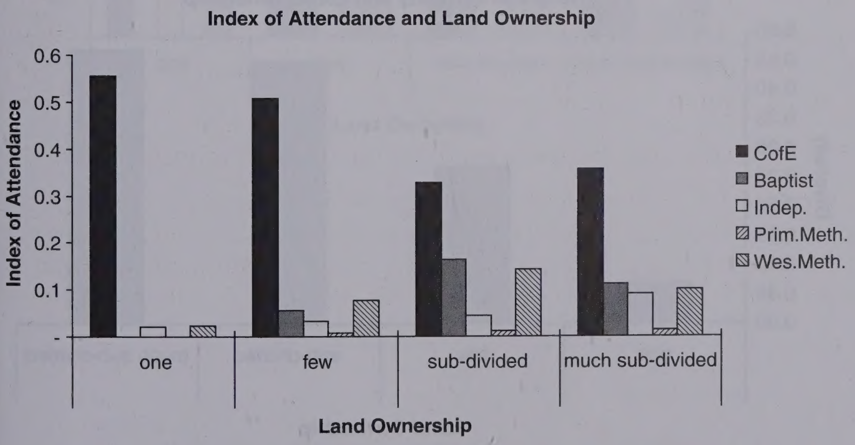
Leicestershire and Lindsey in Lincolnshire. The *Imperial Gazetteer* data included a summary of places of worship in each parish from the 1851 Religious Census together with land ownership data taken from *Return of Owners of Land*, the so-called 'New Domesday Book', called for by Parliament in the early 1870s.

Generally, the *Imperial Gazetteer* uses a classification of land ownership into 'one', 'few', 'sub-divided' and 'much sub-divided'. Whilst there is no precise definition of these categories, they do correspond to information about ownership patterns in individual parishes from other sources. For Northamptonshire, the *Gazetteer* has land ownership data for 71% of parishes. In 68% of these parishes, land was owned by 'one' or 'few' owners, confirming the old 'county of squires and spires' cliché. No other shire in England of comparable size saw land concentrated in the hands of such a small number of people.

Conceptually, it is easier to think of parishes as either 'close' (or 'estate') parishes on one hand, or 'open' ('freeholder') parishes on the other. The *Imperial Gazetteer* data could be simplified into these two broad categories 'one' and 'few' equating to the former and 'sub-divided' and 'much sub-divided' the latter.

Given this data, it can be concluded that in the 'close' or 'estate' parishes, the Church of England's strength was most secure, and conversely, because there was no dominant landowner to obstruct the opening of chapels, the freer 'open' parish communities offered the best conditions for religious diversity.

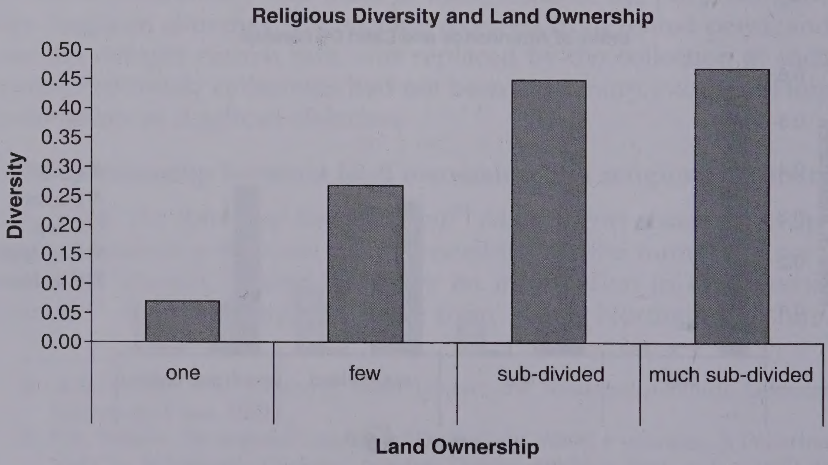
In Northamptonshire, there were 51 rural communities with more than one chapel. These included small towns such as Daventry, Brackley, Oundle and Towcester; villages that were in fact long decayed market

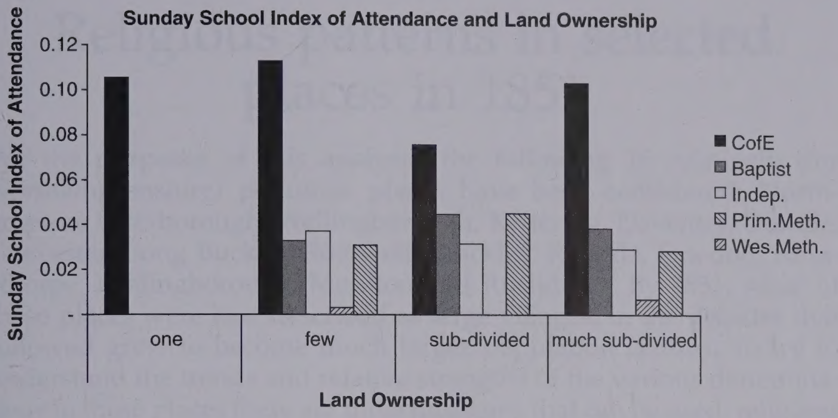


towns, such as Brigstock, Irthlingborough, Rothwell, and Long Buckby. Some of these were already, or were soon to become, industrial villages, centres of footwear manufacture. Before this, some, like Long Buckby and Rothwell had been woolcombing and worsted weaving centres in the 18th century. Others by 1851 had been, become former lacemaking villages. Another type of community that has implications for non-conformity is the non-nucleated 'large' parish, often found in forest or former forest areas, of which Potterspury, Blakesley, Pattishall, Weedon Lois and King's Sutton are examples. These parishes were characterised by being geographically large and had within their bounds a number of hamlets some distance away from the parish church, several having its own nonconformist chapel.

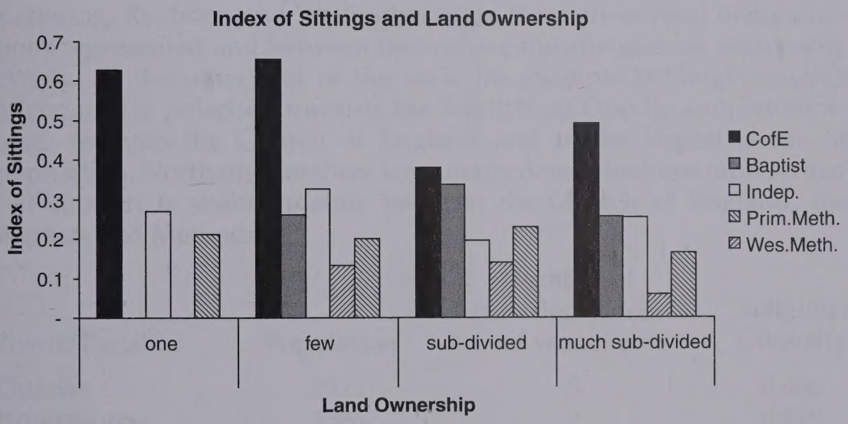
In respect of adult attendance, the Church of England, as might be expected achieves its largest indexes of attendance in parishes where the land was owned by one family. However, what is surprising is that the greatest religious plurality exists in parishes where land is 'sub-divided' rather than as might be expected in parishes which are 'much sub-divided'. Comparing this result with the religious diversity reveals an apparent anomaly, as the greatest diversity is found in parishes where land is 'much sub-divided'. This is because the index of attendance is measured against parish population whereas diversity is a comparative measure between the denominations.

Sunday School attendance mirrors that of adult attendance. This pattern is despite the fact that Sunday School provision was not uniformly available across all denominations and all parishes. It can still be seen that where the Church of England is under greatest pressure is in those parishes where land is categorised as 'sub-divided'.





Turning to sittings, the explanation here may lie in the fact that in those parishes where land is 'sub-divided' the provision of sittings indicates that here the Church of England had not increased capacity of its buildings but the other denominations have concentrated their efforts on additional buildings and enlargements at their expense.



Religious patterns in selected places in 1851

For the purposes of this analysis, the following 16 relatively (for Northamptonshire) populous places have been considered: Northampton, Peterborough, Wellingborough, Kettering, Daventry, Oundle, Towcester, Long Buckby, Rothwell, Brackley, Raunds, Finedon, Kingsthorpe, Irthlingborough, Moulton and Rushden.[22] By 1851, some of these places were best described as large villages, in the decades that followed grew to become much larger population centres. To try to understand the trends and relative strengths of the various denominations in these places there are three measures that can be used: religious diversity, a comparison of the total index of attendance, a comparison of the percentage share of attendances and Sunday School attendance.

Religious Diversity

Religious diversity[23] gives us an indication of the extent of polarisation of denominational support. At one end of the scale, in places like Kettering, Rushden and Wellingborough, there are several denominations represented and between them share the attendances reasonably evenly. At the other end of the scale for example Irthlingborough's attendance is polarised towards the Baptists, at Oundle and Peterborough towards the Church of England and in the largest centre of population, Northampton there were many denominations represented but support is shared mainly between the Church of England, the Baptists and Methodists.

Town/Parish	Population	Number of recorded places of worship	Religious Diversity
Oundle	2913	5	0.406
Kingsthorpe	1586	2	0.479
Irthlingborough	1577	3	0.596
Brackley	2277	3	0.601
Long Buckby	2341	4	0.609
Rothwell	2311	3	0.616

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[22] Weedon Bec should be included but the numbers here we swelled disproportionably by the army barracks in the village. Towcester should have been included, but it is not because there is no return for the Church of England.

[23] For an explanation of religious diversity see the next section.

Towcester	2665	3	0.647
Moulton	1511	4	0.683
Peterborough	7709	10	0.689
Finedon	1588	5	0.693
Raunds	1870	4	0.701
Daventry	4430	4	0.728
Wellingborough	5297	9	0.762
Rushden	1460	5	0.771
Kettering	5198	9	0.794
Northampton	26657	28	0.925

Index of Attendance

The index of attendance[24] figures take into account the proportion of the town or parish population from which support came. However, these numbers need to read carefully in absolute terms, as there is no way of establishing multiple attendances. It is also affected by people outside the town attending a particular meeting, which inflates the apparent attendance. As a group, in these places, the average index of attendance is 0.64 and half the places exceed this figure. Rushden, Brackley and Wellingborough have total indexes of attendance of 1.06, 0.84 and 0.83. Six other places have an index of attendance of clustered between 0.74 and 0.76; they are Irthlingborough, Kettering, Long Buckby, Moulton, Raunds and Rothwell. What can be said here is that in this group of medium sized manufacturing communities, church attendance was very popular compared to national standards.

Even with the limitations of index of attendance, there is still some value in its use for comparative purposes. For the Church of England nowhere in these places achieves an index of attendance close to 0.5. Its strongest support is in Brackley and Oundle. Conversely, the nonconformists as whole do achieve an index of attendance greater than 0.5 in Irthlingborough, Kettering, Long Buckby, Raunds, Rushden and Towcester. The Towcester figure may explain in part the lack of a Church of England return. Where the index of attendance is high, which denomination is contributing the largest share? The Baptists have significantly better attendance in Irthlingborough, Kettering, Rushden and Towcester and the Independents did better in Long Buckby and the Methodists in Raunds.

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[24] For an explanation of index of attendance see the next section.

Town/Parish	Population	Church of England	Baptist	Independent	Methodist	Other	Total nonconformist
Brackley	2277	0.45		0.18	0.21	0.00	0.38
Daventry	4430	0.31		0.11	0.13	0.00	0.25
Finedon	1588	0.23		0.15	0.21	0.01	0.37
Irthlingborough	1577	0.21	0.41		0.14	0.00	0.54
Kettering	5198	0.20	0.23	0.18	0.12	0.01	0.55
Kingsthorpe	1586	0.25	0.17		0.00	0.00	0.17
Long Buckby	2341	0.12	0.25	0.38	0.00	0.00	0.63
Moulton	1511	0.28	0.26		0.18	0.03	0.48
Northampton	26657	0.21	0.11	0.07	0.10	0.04	0.32
Oundle	2913	0.45	0.08	0.00	0.07	0.00	0.15
Peterborough	7709	0.36	0.10	0.09	0.06	0.01	0.26
Raunds	1870	0.23	0.16		0.29	0.07	0.52
Rothwell	2311	0.28		0.34	0.11	0.00	0.46
Rushden	1460	0.25	0.71		0.10	0.00	0.81
Towcester	2665		0.28	0.19	0.16	0.00	0.63
Wellingborough	5297	0.34	0.08	0.26	0.14	0.02	0.49

Proportional share of attendances

Comparing the relative strengths of each denomination as a percentage share of attendances[25] reveals some interesting points. For the purposes of this comparison only the four largest nonconformists groups are compares with the Church of England. The 'Others' include Quakers, Roman Catholics, Unitarians and individual 'isolated congregations'. In this case, the comparison is only made in terms of the proportion of the actual share of church attending population. In 10 of the 16 places considered, the nonconformists took the largest share of attendances.

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[25] For an explanation of percentage share of attendance see the next section.

Town/Parish	Population	Church of England	Baptist	Independent	Methodist	Other	Total nonconformist
Brackley	2277	54.1%		21.0%	24.9%		45.9%
Daventry	4430	55.6%		20.4%	24.0%		44.4%
Finedon	1588	38.6%		25.4%	34.5%	1.5%	61.4%
Irthlingborough	1577	27.7%	54.3%		17.9%		72.3%
Kettering	5198	26.7%	31.4%	24.5%	16.1%	1.3%	73.3%
Kingsthorpe	1586	60.2%	39.8%				39.8%
Long Buckby	2341	15.4%	33.4%	51.3%			84.6%
Moulton	1511	37.2%	34.6%		24.0%	4.2%	62.8%
Northampton	26657	40.0%	21.1%	13.4%	18.6%	6.9%	60.0%
Oundle	2913	75.1%	12.8%		11.6%	0.6%	24.9%
Peterborough	7709	58.0%	15.6%	14.4%	9.7%	2.3%	42.0%
Raunds	1870	31.1%	21.1%		38.6%	9.2%	68.9%
Rothwell	2311	38.1%		46.3%	15.6%		61.9%
Rushden	1460	23.8%	67.2%		9.0%		76.2%
Towcester	2665		44.2%	30.8%	25.0%		100.0%
Wellingborough	5297	41.1%	9.1%	31.0%	17.0%	1.9%	58.9%

In 13 of the 16 places, the Wesleyan Methodists are represented and in four, Peterborough, Finedon, Northampton and Kettering there was also support for the Primitive Methodists. This however was not as significant as it might be, as in none of these places did support for the Primitive Methodists affect the ranking of the Wesleyans compared to other denominations. Nationally, the Wesleyans were the most widespread and numerous of the nonconformist denominations in England. In these places, they achieved their spread, but in only one, Raunds, were they the largest denomination.

In two towns, Irthlingborough and Rushden, the Baptists took the largest share of attendances. In fact, the percentage share taken by the Baptists in these two places were the highest of any nonconformist denomination in any of the selected places. Historically, this is not surprising. Irthlingborough's Baptist chapel was built in 1770 and they may trace their origins to the 1720s. They were one of the few chapels that were not part of the widespread Northamptonshire Baptist Association, but nonetheless grew to become a large congregation. In Rushden, one of the smaller 'large towns' there was a fascinating situation being played out with three Baptist chapels to choose from, and whilst this might have been expected to dilute support, quite the opposite occurred, each achieving a respectable index of attendance and by any measures the Old Meeting had greater support on its own account than the Church of England. This however was not surprising, considering the local stature of the Baptist ministers in the town – John Whittemore, Charles Drawbridge and to a lesser extent John Evans, whose Elim chapel had only opened in 1848 following secession from Succoth. It is likely that some of the Baptist support came from outside the town thus inflating the apparent attendance. The Wesleyans were squeezed in Rushden. In these two places, together with Kingsthorpe, Moulton, Raunds and Oundle, they had no competition with the Independents. Kingsthorpe is interesting as in this parish so close to Northampton, they had no competition from any other nonconformist congregation, but here attendances were split 3:2 with the Church of England. Maybe the Independents and Wesleyans took the short walk into Northampton. This assumption is supported by an index of attendance of only 41.9% for Kingsthorpe, which is comparatively low for Northamptonshire.

In two parishes, the Independents have, like the Baptists, the largest share of attendances, Rothwell and Long Buckby. Here, like the two towns, where the Baptist had the largest share of support, are two places with long histories of Independent congregations. Rothwell from the 1650s through the evangelism of Richard Davis in the period 1690–1700 had a very influential role in the history of Independency in quite a large area around. In all other places in our selection, where there were Independent congregations they were eclipsed by either the Baptists or Wesleyans, with the exception of Wellingborough. Even in Wellingborough, the Independents had a smaller share than the Church of England.

Of the 16 places considered there are only four: Kettering, Northampton, Wellingborough and Peterborough, where the three largest nonconformist denominations are all represented. In each of these, with the exception of Peterborough, the nonconformist share is greater than the Church of England. In only the case of Kingsthorpe is there only one nonconformist denomination present, but as has been explained this is probably due to its proximity to Northampton.

Whilst it is difficult to identify common factors that are contributing to support for individual denominations, we can conclude that in the larger places it is the nonconformists as a whole that were addressing the needs of the church-attending population. Within the body of nonconformists, the Baptists were the most successful. This is different to the general pattern in England, where it is usually the Wesleyan Methodists that were the leading nonconformist denomination. However, *overall in the county,* Wesleyans had the largest number of chapels and attenders, apart from the Church of England in 1851.

Sunday Schools

There are two practical problems in analysing the patterns of attendance at Sunday Schools. Not all churches operated them, this is a major area where careful examination of the returns suggests that the forms were not well understood, and the data collected was not consistent from place to place. Sometimes children are not recorded separately but included in the general congregation totals. However, based on the data, some general trends can be established. The analysis is only made for the four largest denominations: Church of England, Baptist, Independent and Wesleyan Methodist,[26] The figures are given as an index of attendance for each parish.

Town/Parish	Population	Church of England	Baptist	Independent	Methodist	Other
Brackley	2277	0.044		0.016	0.044	
Daventry	4430	0.065		0.027	0.023	
Finedon	1588	0.101		0.000	0.088	0.000
Irthlingborough	1577	0.065	0.000		0.041	
Kettering	5198	0.049	0.045	0.037	0.019	0.000
Kingsthorpe	1586	0.093	0.042			
Long Buckby	2341	0.000	0.058	0.000		
Moulton	1511	0.092	0.043		0.037	0.000
Northampton	26657	0.054	0.018	0.020	0.009	0.005
Oundle	2913	0.048	0.000	0.000	0.021	
Peterborough	7709	0.051	0.008	0.022	0.009	0.005
Raunds	1870	0.082	0.000		0.107	0.007
Rothwell	2311	0.074		0.079	0.017	
Rushden	1460	0.056	0.069		0.048	
Towcester	2665		0.047	0.032	0.026	
Wellingborough	5297	0.085	0.000	0.059	0.014	0.000

(*Note* zero values indicate the denomination present but no Sunday scholars recorded.)

In every place where there is a Wesleyan meeting, a Sunday School existed. This was closely followed by the Church of England whose only exception was Long Buckby. The Baptists and Independents had Sunday Schools in most places where they had chapels, with the exceptions for the Independents of Finedon and Long Buckby, and the Baptists at Irthlingborough, Oundle, Raunds and Wellingborough. This analysis must be treated with caution for, as in the case of Irthlingborough there is documentary evidence from this period of Sunday School existing, this may have been the case in other places too. Where Sunday Schools apparently did not exist, was this perhaps due to a thriving Sunday School in another denomination? This is not the case in any of the places examined here.

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[26] The Primitive Methodists only had Sunday Schools in Northampton and Peterborough and these two had the lowest attendances in these two towns.

Where Sunday Schools did exist was any denomination more effective than another? Here the statistics are striking and perhaps a surprise too. It might have been expected that the evangelistic efforts of the newer denomination, the Wesleyan Methodists, would have a greater share of Sunday School attendances. This is the situation only in Brackley and Raunds. The Church of England was the most effective in numerical terms. Where there is competition between the three largest nonconformist denominations, the Baptists and Independents exceed attendances of the Wesleyans, but they are all eclipsed by the Church of England. Generally, over 50% of children in Sunday School would be at the Church's schools. This is not a pattern that is peculiar to Northamptonshire and is noted in some of the returns. In mid-nineteenth century England, primary secular education was largely provided by the Church of England and it was common for inducement to be applied on parents for children to attend the parish church and church Sunday School.

For tables of the returns from the sixteen larger centres of population, see Appendix 2.

Definitions of the religious measures

The 1851 Census can be made to yield a rich harvest of statistics. The maps, which appear below, are produced using some of the *religious measures* defined in Snell and Ell's *Rival Jerusalems.*[27] For the convenience of readers, those definitions are summarised, but for a fuller explanation and comparison with other counties, reference should be made to the above work.

Index of attendance

This measure is defined as total attendances (morning + afternoon + evening), expressed as a percentage of the parish population. It excludes the number of Sunday scholars at a parish level. Sunday scholars are included in the published national tables but are considered separately here to allow greater precision in data handling. There is clearly the problem of multiple attendances on Census Sunday: the fact that some worshippers may have attended church or chapel more than once, either at the same place of worship or at different denominational services. This is a measure of attendances, not of attenders. Snell and Ell tested the relationship between total attendances, maximum attendance, those for sittings, and found these to be close and consistent and conclude that the associations between attenders and attendances were fairly consistent.

Index of sittings

This measure is defined as the total sittings for a denomination (both 'free' and 'other', or appropriated), and expresses them as a percentage of the parish population. This is a measure of the physical capacity of denominations in their places of worship. It is considered a reliable measure as the number of sittings could be easily checked by others. The problems arise because the capacity of a building may not bear a direct relationship to the current population requirements. Many small parishes have Anglican churches that far exceed the current attendances, perhaps because they were built for earlier generations when there was less competition for attendance, parish populations may have been higher and a legal requirement to attend the parish church.

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[27] K.D.M. Snell and P.S. Ell, *Rival Jerusalems, the Geography of Victorian Religion*, Cambridge University Press, 2000.

Percentage share of attendance

This measure is calculated by taking the denomination's total attendances, expressed as a percentage of the total attendances for all denominations at parish level. There are two problems with this measure, the first is that the measure does just what it says *it measures the share of attendances* and takes no account of the levels of 'secularisation' or levels of non-attendance. Interpretation of the results can be misleading as one denomination's higher-level share of attendances is always at the expense of another.

Index of religious diversity

This measure is discussed at length in *Rival Jerusalems* and was developed by Alasdair Crockett as a measure of religious diversity.[28] Translating the mathematics into plain English it is: 1 minus the sum of the squared ratios of the attendances for each denomination to total religious attendances within a parish. When only one denomination is present the measure is zero, it approaches unity when there is 'complete diversity'. It takes into account the number of denominations and their comparative strength. As a comparative measure, it does not take into account the overall size of the church-attending population compared to the total parish population. It is also the case that the same score can be achieved in a parish with few equally sized denominations or a parish with more denominations where one has significantly greater support.

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[28] A. C. Crockett, *A Secularising Geography? Patterns and processes of religious change in England and Wales, 1676–1851*, unpub. Ph.D. thesis, University of Leicester, 1998. See also K.D.M. Snell and P.S. Ell, p. 364 ff.

Conclusion

The 1851 Religious Census, despite its imprecisions, is a valuable source of information. It summaries the provision of churches and chapels in every parish and settlement, and attempts to provide statistical data on religious attendance on one particular Sunday in March 1851. Local historians in particular will be grateful to have such information easily available to them.

In a wider sense, the Census is valuable. Nationally, it shows the remarkable regional variations in religious allegiance in Victorian England. If we are looking at Northamptonshire, such variations are one clue in defining that most elusive of concepts, the 'character' of the county.

Across Northamptonshire, the most remarkable fact is that, taken together, 'Old' and the 'New' Dissenters were about as numerous as adherents of the Church of England. Nonconformity was, however, concentrated in some places, certain towns and certain villages, and was thin on the ground in the rural areas dominated by the landed estates. Towns like Northampton, Kettering and Wellingborough were notable as places where Nonconformity presented a major challenge to the established church. Looked at in the context of Victorian politics, this meant that the old parliamentary constituencies of South Northants and North Northants were, for most of the century, solidly Conservative. Northampton borough was almost invariably represented in Parliament by Liberals, whilst Kettering, Wellingborough and the smaller towns of the 'footwear belt' entered their political promised land in 1885, when there was a redistribution of constituencies. From then until the Great War the new constituency of East Northants invariably returned Liberals.

In the Twentieth Century things changed, politics became focused more on class than religion. Liberalism, the creed of the nonconformist middle-classes, declined in the face of a democratised electorate voting either Labour or Conservative. It also declined because of a weakening of religion, especially its Protestant variations. But that was another century, and a Northamptonshire with a different 'character'.

Denominational Distribution Maps

Index of attendance: Church of England
Index of attendance: Baptist
Index of attendance: Independent
Index of attendance: Wesleyan Methodist
Index of attendance: Primitive Methodist
Index of attendance: Roman Catholic
Index of attendance: Society of Friends
Religious Diversity

Note: it was the original intention that the digital mapping contained within the *Historic Parishes of England and Wales*[29] would be used in the production of these maps. However on closer examination of the data to be plotted, and the maps themselves, a number of problems arose particularly due to some of the large parishes with hamlets enclosed within them that were not correctly defined in line with the 1851 census data collected. Consequently, a digital map was created for this project using other sources including the Phillimore Atlas and Index of Parish Registers[30] and contemporary maps.

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[29] Kain, R.J.P., *Historic Parishes of England and Wales: an Electronic Map of Boundaries before 1850 with a Gazetteer and Metadata* [computer file]. Colchester, Essex: UK Data Archive [distributor], 1998–2001. SN: 4348.

[30] Humphrey-Smith, C.R., *The Phillimore Atlas and Index of Parish Registers*, Phillimore & Co Ltd, 2002.

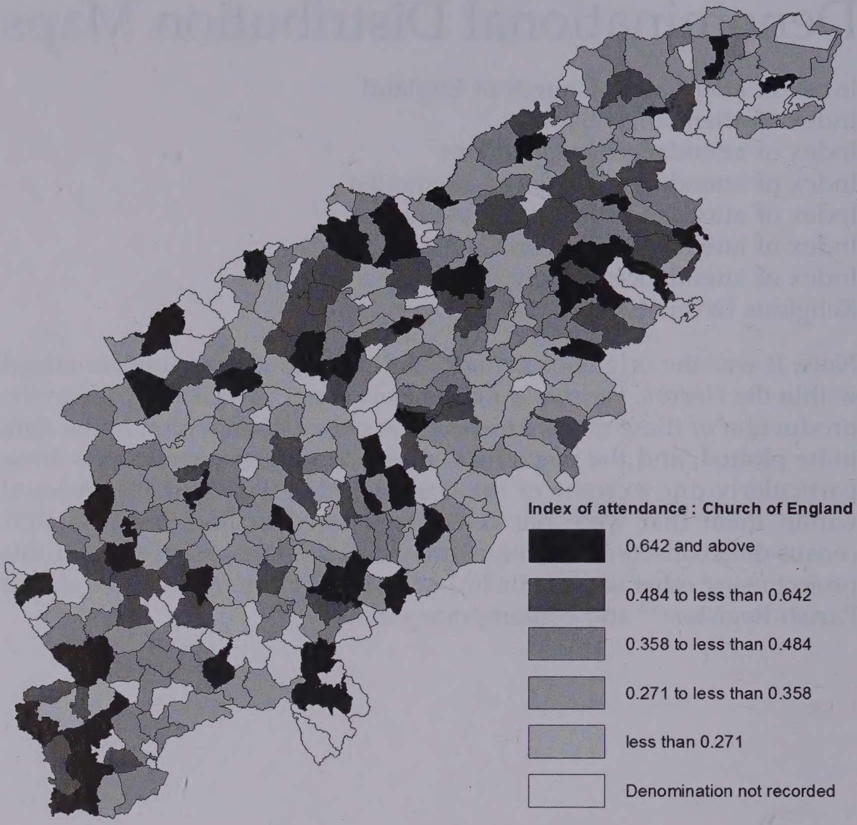
Index of attendance : Church of England
■ 0.642 and above
▨ 0.484 to less than 0.642
▨ 0.358 to less than 0.484
▨ 0.271 to less than 0.358
▨ less than 0.271
☐ Denomination not recorded

Figure 1: Index of attendance: Church of England

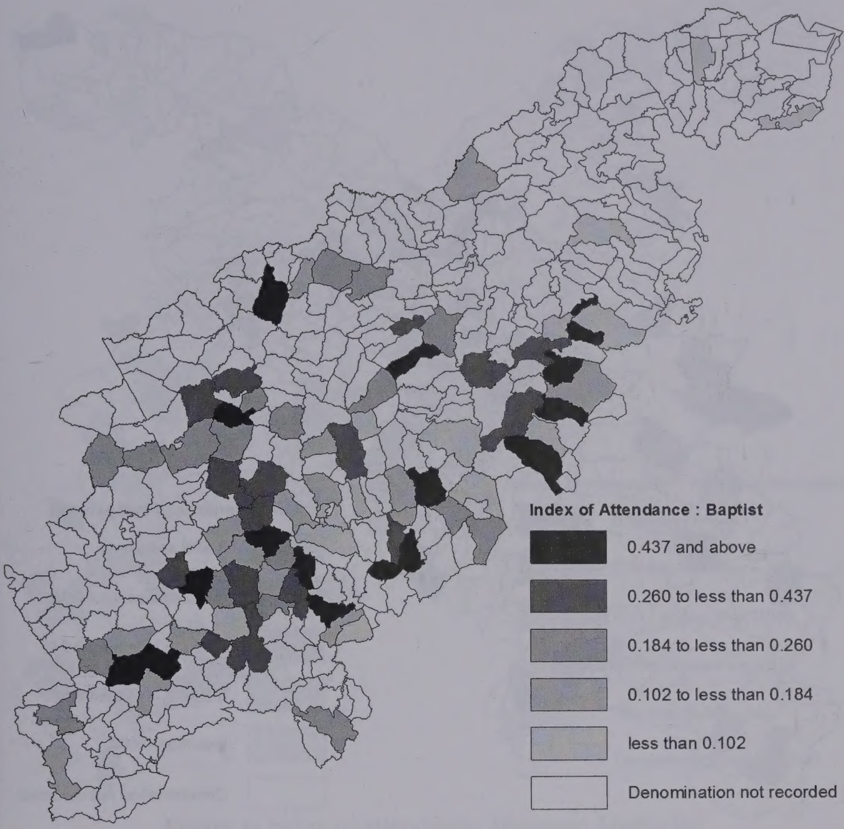
Index of Attendance : Baptist
0.437 and above
0.260 to less than 0.437
0.184 to less than 0.260
0.102 to less than 0.184
less than 0.102
Denomination not recorded

Figure 2: Index of attendance: Baptist

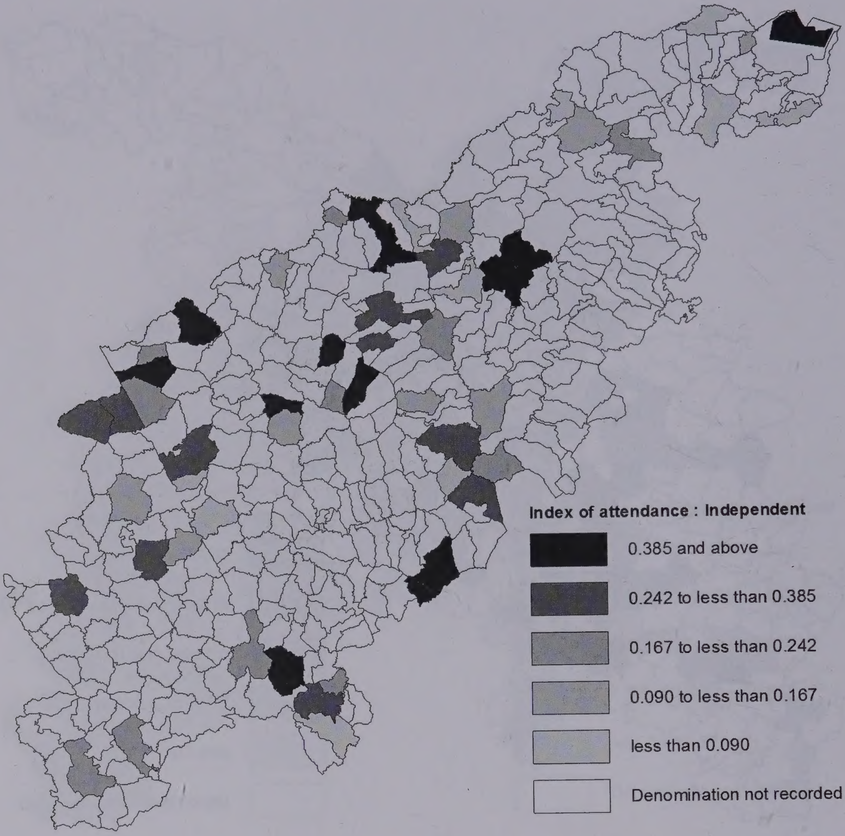
Index of attendance : Independent
0.385 and above
0.242 to less than 0.385
0.167 to less than 0.242
0.090 to less than 0.167
less than 0.090
Denomination not recorded

Figure 3: Index of attendance: Independent

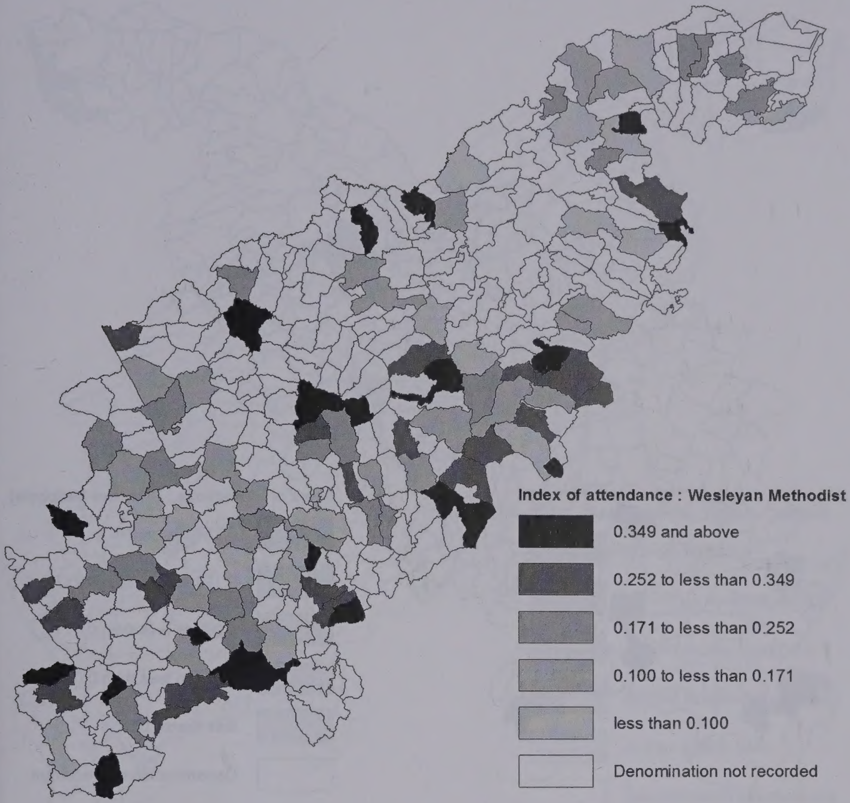
Index of attendance : Wesleyan Methodist
0.349 and above
0.252 to less than 0.349
0.171 to less than 0.252
0.100 to less than 0.171
less than 0.100
Denomination not recorded

Figure 4: Index of attendance: Wesleyan Methodist

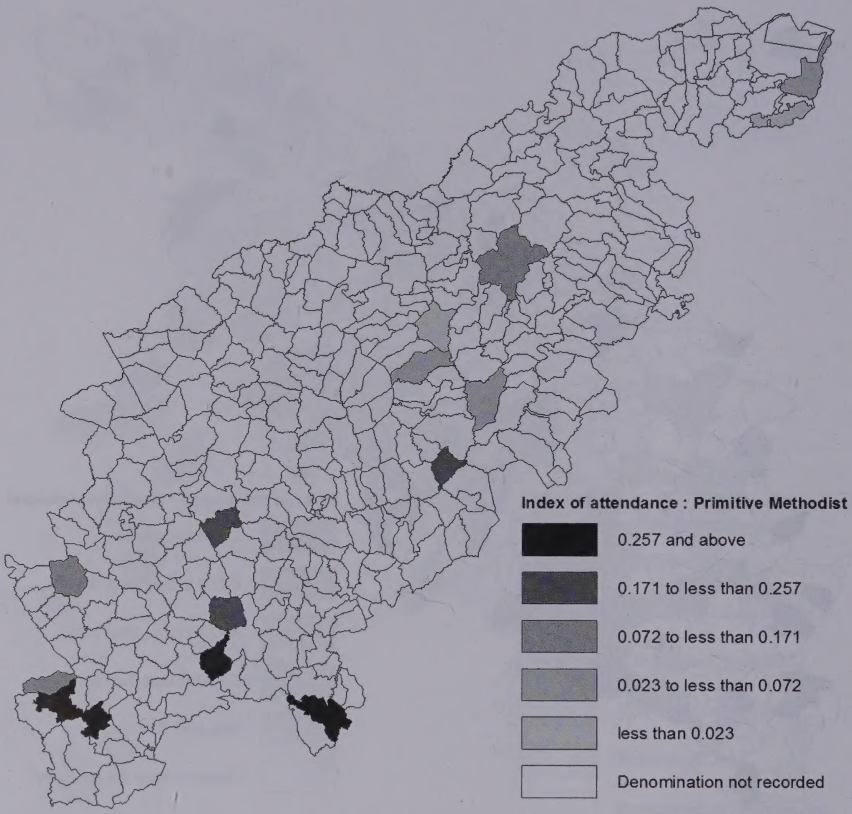
Index of attendance : Primitive Methodist
0.257 and above
0.171 to less than 0.257
0.072 to less than 0.171
0.023 to less than 0.072
less than 0.023
Denomination not recorded

Figure 5: Index of attendance: Primitive Methodist

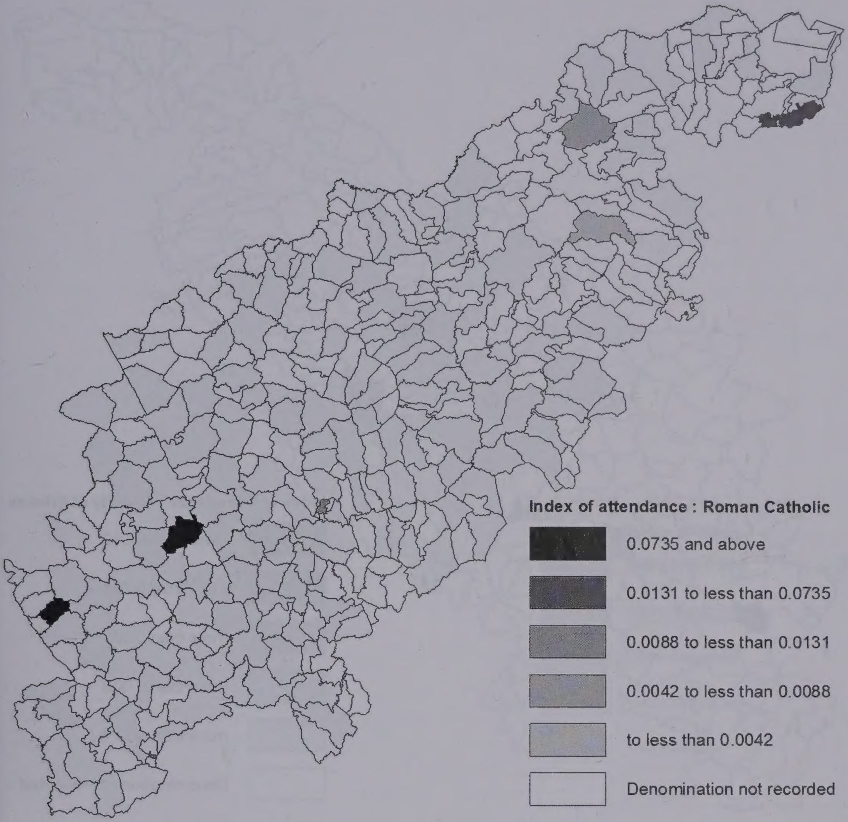
Index of attendance : Roman Catholic
0.0735 and above
0.0131 to less than 0.0735
0.0088 to less than 0.0131
0.0042 to less than 0.0088
to less than 0.0042
Denomination not recorded

Figure 6: Index of attendance: Roman Catholic

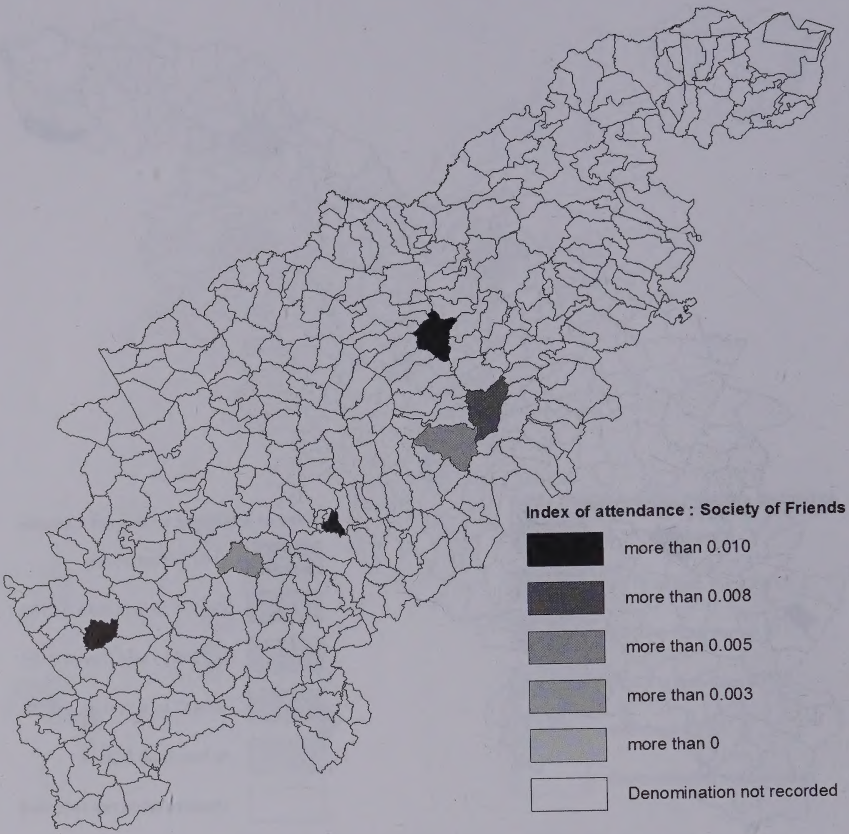
Index of attendance : Society of Friends
more than 0.010
more than 0.008
more than 0.005
more than 0.003
more than 0
Denomination not recorded

Figure 7: Index of attendance: Society of Friends

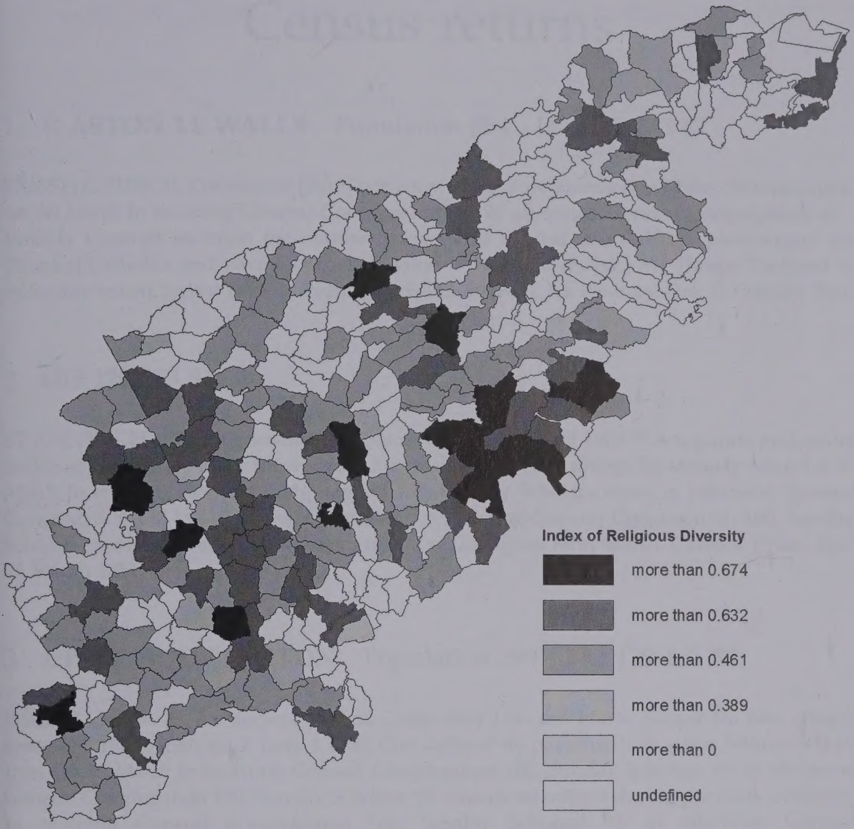
Index of Religious Diversity
more than 0.674
more than 0.632
more than 0.461
more than 0.389
more than 0
undefined

Figure 8: Religious Diversity

Census returns

1 R **ASTON LE WALLS** Population 254 HO 129 163 87

PARISH CHURCH. *Consecrated* [date] not known. Have no knowledge of the circumstances. *On 30 March* In morning General Congregation 40; in afternoon General Congregation 40. *Remarks* I cannot ascertain the number correctly as a great many of the parishioners are [Roman] Catholics and have a chapel at Aston le Walls. Revn. [sic] Mr Thorpe[31] refused to make any return. *Signed* Thomas Pearcy, Registrar, Bourton, Nr. Banbury. *Date* 11 October 1851.

2 HO 129 163 91

ST ANN'S [CHAPEL]. *Denomination* Roman Catholic. *Erected* 1824.[32] A separate and entire building. Used exclusively for worship. *Free sittings* 160; *other sittings* 50; *standing* none. *On 30 March* In morning General Congregation 150, Sunday Scholars none; in afternoon General Congregation 120 to 110. *Average attendance,* in morning General Congregation 160, Sunday Scholars none; in afternoon Total Congregation 120. *Signed* John Marsh, Catholic Priest. *Date* 25 March 1851.

3 **UPPER BODDINGTON** Population 399 HO 129 163 89

PARISH CHURCH. An ancient church. *Consecrated* I do not know. *Erected* No new church erected in this parish since Jany. 1 1800. *Cost defrayed* By parochial rate – yes. *Sittings* 300 all free. *On 30 March* In morning General Congregation 100, Sunday Scholars 93; in afternoon General Congregation 190, Sunday Scholars 93. *Average attendance* during previous 3 months, in morning General Congregation 100, Sunday Scholars 93; in afternoon General Congregation 190, Sunday Scholars 93.
Remarks About 15 Sunday Scholars were absent on Sunday March 30 from various causes.
Signed T. Golightly, Rector.
[A second return with answers identical to the first but signed by John Burnham,[33] Churchwarden, is numbered HO 129 163 88.]

4 **LOWER BODINGTON [BODDINGTON]** Population 327 HO 129 163 90

WESLEYAN METHODIST CHAPEL. *Erected* 1836. A separate and entire building. Used exclusively for worship. *Free sittings* 40; *other sittings* 60. *On 30 March* In afternoon General Congregation 50; in evening General Congregation 57. *Average attendance* during previous 12 months, in afternoon General Congregation 70; in evening General Congregation 70. *Signed* [all in one hand] Thomas Clues; Mr John Archer; Thomas Clues, Steward.

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[31] The Rev. Henry Thorpe was Rector of Aston le Walls, 1831–86.

[32] According to Whellan 49, and also the *Centenary Souvenir,* this chapel was opened in July 1827.

[33] Kelly 47 describes John Burnham, Upper Boddington, as a farmer.

5 **CHIPPING WARDEN** Population 521 HO 129 163 92

ST PETER AND ST PAUL'S PARISH CHURCH. An ancient edifice principally of the 13th Century. It consists of a nave and two wide side aisles. It is well provided with open seats and will conveniently contain 300 persons. *Consecrated* No known [record?] of the time of consecration but before 1800. *Free sittings* 70; *other sittings* 200. *On 30 March* In morning General Congregation 93, Sunday Scholars 48; in afternoon General Congregation 141, Sunday Scholars 48. *Average attendance* during previous 12 months, in morning Sunday Scholars 60; in afternoon Sunday Scholars 60.
Remarks Mr Walford apprehends that Queries nos. 5 and 6 apply only to churches consecrated since 1800. Query no. 7. No account of the general congregation is kept, probably 86 in the morning and 100 in the afternoon is not [over-rated?] as an approximation. *Signed* Edward Gibbs Walford, Rector.

6 HO 129 163 93

METHODIST CHAPEL. *Denomination* Wesleyan Methodist. *Erected* about 1807. Re-erected 1844. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 100; *standing* none. *On 30 March* In afternoon General Congregation 86, Sunday Scholars 23; in evening General Congregation 81, Sunday Scholars 13. *Signed* John Archer, Steward, Appletree [Aston le Walls], Banbury.

7 **EDGCOTT [EDGCOTE]** Population 77 HO 129 163 94

ANCIENT PARISH CHURCH. *Consecrated* Not known. *Circumstances of Consecration* Unknown. *Endowed* with tithe £300. [All other income headings are recorded with 0]. *Free sittings* 50; *other sittings* 50. *On 30 March* In morning General Congregation 37; in afternoon General Congregation 39. *Average attendance*, in morning General Congregation 50; in afternoon General Congregation 50. *Signed* Arden Bayley, Rector.

8 **CHACOMBE** Population 506 HO 129 163 113

ANCIENT PARISH CHURCH. *Consecrated* before 1800. *Average attendance*, in morning General Congregation 120, Sunday Scholars 50; in afternoon General Congregation 150, Sunday Scholars 50. *Signed* George Neades. *Date* 17 November 1851.

9 HO 129 163 96

WESLEYAN METHODIST CHAPEL. *Erected* 1816. A separate and entire building. Used exclusively for worship. *Free sittings* 44; *other sittings* 88; *standing* none. *On 30 March* In afternoon General Congregation 93; in evening General Congregation 107. *Signed* Wm. Watts, Steward.

10 HO 129 163 97

[PLACE OF WORSHIP]. *Denomination* Primitive Methodist. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 25; *other sittings* 24. *Average attendance*, in morning General Congregation 50. *Signed* William Hunt, Local Preacher.

11 **MIDDLETON CHENEY** Population 1330 HO 129 163 114

ALL SAINTS' CHURCH. *Consecrated* before 1800. *On 9 November* [sic] In morning General Congregation 40 Sunday Scholars 75; in afternoon General Congregation 120, Sunday Scholars 75.
Remarks The endowment is by land from £7[00] to £800 per annum. *Signed* John A. Golby[34] [Churchwarden?]. *Date* 9 November 1851.

12 HO 129 163 98

BAPTIST CHAPEL. *Erected* 1806 in lieu of a former small place in another part of the village. A separate and entire building. Used exclusively for worship. Space inside 40 ft. by 38 ft., all free sitting; standing none. *On 30 March* In morning General Congregation 70, Sunday Scholars 48; in afternoon General Congregation 130, Sunday Scholars 41; in evening General Congregation 45, Sunday Scholars 32. *Average attendance* during previous 12 months, in morning General Congregation 100, Sunday Scholars 50; in afternoon General Congregation 150, Sunday Scholars 50; in evening General Congregation 50, Sunday Scholars 30.
Remarks 400 sittings all free, 200 average hearers morning and afternoon. More in summer than winter. A few from the neighbouring villages. Evening a public prayer meeting. *Signed* Joseph Price, Minister.

13 HO 129 163 99

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1810. A separate and entire building. Used exclusively for worship. *Free sittings* 140; *other sittings* 96. *On 30 March* In morning General Congregation 194; in afternoon Sunday Scholars 48; in evening General Congregation 265. *Average attendance*, in morning General Congregation 200; in afternoon Sunday Scholars 54; in evening General Congregation 230. *Signed* James Jones, Chapel Steward, Oversthorpe, near Banbury.

14 HO 129 163 100

PRIMITIVE METHODIST CHAPEL (Lower Middleton Cheney). *Denomination* Primitive Methodist Connexion. *Erected* in the year 1849. A separate and entire building. Used exclusively for worship. *Free sittings* 90; *other sittings* 70. *On 30 March* In afternoon General Congregation 100, Sunday Scholars 63; in evening General Congregation 110. *Average attendance* during previous 12 months, in morning General Congregation 160, Sunday Scholars 65. *Signed* James Phipps,[35] Chapel Steward, Lower Middleton Cheney.

15 **WARKWORTH** Population 50 HO 129 163 101

ST MARY'S CHURCH. This church is evidently of the 13th century, it is held with the living of Marston St Lawrence but whether as a separate incumbency or as a chapel of ease appears uncertain. The greater part of the parish of Warkworth is in the ecclesiastical district

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[34] Kelly 47 describes John Golby, Middleton Cheney, as a farmer, Kelly 54 as a farmer and grazier.

[35] Kelly 54 describes James Phipps, Middleton Cheney, as a stonemason.

of Banbury though rated for the poor rates to Warkworth. *Consecrated* before 1800. *Endowed* with land £90. *Free sittings* 90; *other sittings* 60; *total* 150 including those in the tower appropriated now to the Sunday School children. *On 30 March* In afternoon General Congregation 73, Sunday Scholars 30. *Average attendance* during previous 12 months, in afternoon General Congregation 100, Sunday Scholars 30.
Remarks The comparatively small attendance at church yesterday was doubtless due to the inclemency of the weather, the church being situated at some distance from the hamlet and the road very bad. *Signed* H. S. Humphreys, Curate, Oversthorpe.

16 R **KING'S SUTTON** Population 1335 HO 129 164 2

CHURCH. An ancient church. *Free sittings* 300; *other sittings* 400. *On 30 March* In morning General Congregation 380. *Average attendance,* in morning General Congregation 350; in afternoon General Congregation 350.
Remarks The vicar refuses to give any information. It appears there is but one service on the Sunday except every other Sunday morning and afternoon service. Congregation from 3[00] to 400. *Signed* W. Gillett, Registrar.

17 HO 129 164 6

BAPTIST CHAPEL. *Erected* 1826. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *other sittings* 56. *On 30 March* In morning Total Congregation 80; in evening General Congregation 116. *Average attendance* during previous 6 months [services not specified], General Congregation 140, Sunday Scholars 75. *Signed* John Simson, Pastor, Kings Sutton. [Address] Woodstock, Adderbury, Oxon.

18 HO 129 164 7

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* about the year 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* none. *On 30 March* In morning General Congregation 15; in afternoon General Congregation 53. *Average attendance,* in morning General Congregation 15; in afternoon General Congregation 25. *Signed* Thomas Tibbetts,[36] Steward, Astrop, King's Sutton.

19 R **NEWBOTTLE** Population 438 HO 129 164 3

CHURCH. An ancient church. *Free sittings* 100; *other sittings* 120. *On 30 March* In morning General Congregation 130, Sunday Scholars 40;in afternoon General Congregation 200.
Remarks One service every Sunday morning and afternoon alternately. *Signed* W. Gillett, Registrar.

20 HO 129 164 8

CHARLTON [NEWBOTTLE] CHAPEL. *Denomination* Independent. *Erected* 1826. A separate and entire building. Used exclusively for worship. *Free sittings* 163; *other sittings* 19;

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[36] Kelly 54 describes Thomas Tibbetts, Astrop, King's Sutton, as a farmer.

standing 50. *On 30 March* In afternoon Total Congregation 74, in evening Total Congregation 32. *Signed* Esau Hopkins,[37] Deacon, Charlton, Adderbury, Oxon.

21 R **STEANE** Population 30 HO 129 164 5

CHAPEL. Incorporated with Hinton in the Hedges the population and revenues of Steane without Hinton being next to nothing. *Where situated* At Steane, county Northampton, diocese Peterborough.

Remarks There are but 24 inhabitants at Steane, Hinton is the parish church, there being duty in Steane chapel but 6 times a year. It is entirely the property of Lord Spencer. This form filled in by Revd. H. C. [sic] Ryland, Rector of Hinton cum Steane, and is all the information I can obtain. *Signed* W. Gillett, Registrar (see 25).

22 **AYNHOE** [AYNHO] Population 611 HO 129 164 8a & 9

ST. MICHAEL'S CHURCH. *Consecrated* before 1800. *On 30 March* In morning Total Congregation 253; in afternoon Total Congregation 278.

Remarks The Revd. J. N. Cartwright cannot undertake to say what is the number of sittings in Aynhoe Church. There are quite sufficient for the parish, both appropriated and free. *Signed* S. R. Cartwright,[38] Rector, Aynhoe, Brackley.

23 **CROUGHTON** Population 582 HO 129 164 10

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* 200; *other sittings* 30. *On 30 March* In morning General Congregation 93, Sunday Scholars 125; in afternoon General Congregation 88 Sunday Scholars 125. *Average attendance,* I cannot answer this question as I have not been in the habit of counting the congregation but believe that there was about an average attendance March 30th.

Remarks The living is endowed with land but as to the £.s.d. amount, I consider it so totally irrelevant to the subject of the census that I decline to answer this question. *Signed* John Lister, Rector, Croughton, Brackley.

24 HO 129 164 11

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1829. A separate and entire building. Used exclusively for worship. *Free sittings* 16; *other sittings* 94. *On 30 March* In morning General Congregation 25; in afternoon General Congregation 60; in evening General Congregation 120. *Average attendance* during previous 12 months, in morning General Congregation 30; in afternoon General Congregation 48; in evening General Congregation 86. *Signed* William Lambert, Steward, Croughton.

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[37] Whellan 49 describes Esau Hopkins, Charlton, as a watchmaker, Kelly 54 as a watch and clockmaker, shopkeeper and postmaster.

[38] The Rev. Stephen Ralph Cartwright, Rector of Aynho, 1830–62, was the fifth son of William Cartwright, squire of Aynho and M.P. for Northamptonshire, 1797–1831, Southern Division of Northamptonshire, 1832–46.

25 **HINTON [IN THE HEDGES]** Population 157 HO 129 164 12

THE HOLY TRINITY CHURCH. A very ancient church. *Consecrated* before 1800. *Endowed* with land. *Total sittings* 180. *On 30 March* In morning General Congregation 35, Sunday Scholars 12; in afternoon General Congregation 57 Sunday Scholars 11.
Remarks The church is capable of containing the whole population which is but 171 [1841 population]. Almost all the sittings are free. *Signed* William Deane Ryland, Rector, Hinton Rectory, near Brackley.

26 **BRACKLEY** Population 2277 HO 129 164 13

ST. PETER'S CHURCH. An ancient parish church of the parishes of St Peter and St James. *Consecrated* before 1800. *Endowed* with land £180, tithes £238, other £7, fees £15, Easter offerings £4. *Free sittings* 250; *other sittings* 450. *On 30 March* In morning General Congregation 500, Sunday Scholars 100. *Average attendance* during previous 12 months, in morning General Congregation 500, Sunday Scholars 100; in afternoon General Congregation 530, Sunday Scholars 100.
Remarks For all ecclesiastical purposes, the parishes of St. Peter and St. James are united. *Signed* C. A. Sage, Vicar, Brackley.

27 HO 129 164 14

A COLLEGIATE CHAPEL. St. James and St. John, belonging to Magdalen College, Oxford. *Consecrated* before 1800. *Endowed* with permanent endowment £10.
Remarks This chapel is at present not used being out of repair and about to be restored. *Signed* C. A. Sage, Vicar, Brackley.

28 HO 129 164 15

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist only. *Erected* 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 500. *On 30 March* In morning General Congregation 107, Sunday Scholars 100; in afternoon General Congregation 118; in evening General Congregation 250, Sunday Scholars 50. *Signed* William Mee,[39] Acting Trustee, Brackley.

29 HO 129 164 16

INDEPENDENT CHAPEL. Banbury Road. *Denomination* Independent or Congregational Protestant Dissenters. *Erected* 1836. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 170; *standing* 50. *On 30 March* In morning General Congregation 120, Sunday Scholars 36, in afternoon General Congregation 80, Sunday Scholars 36; in evening General Congregation 200. *Signed* Revd. Robert Davis, Pastor and Minister.

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[39] Kelly 47 describes William Mee, Brackley, as a hairdresser, perfumer, stationer and agent to the Yorkshire Fire and Life Insurance Company.

30 **EVENLEY** Population 489 HO 129 164 17

CHURCH. An ancient parish church. *Endowed* with rent charge £67; glebe 37a. 0r. 36p.; Queen Ann[e] £13; fees, surplice about £2. *Free and other sittings*; The church would hold I suppose about five [best reading possible] hundred persons and except a few pews attached by prescription to certain houses all the sittings are I conceive at the disposal of the churchwardens. *On 30 March* In morning General Congregation 120, Sunday Scholars 61; in afternoon General Congregation 99, Sunday Scholars 70.
Remarks The churchwarden told me that the number of persons at church on 30th was as nearly that as I have stated as he'ed [sic] reckoned, as I have never thought of counting before. I have no means of answering the question about average numbers. They were fewer I think on account of the weather especially in the afternoon yesterday. *Signed* J. B. Harrison, Vicar, Evenley.

31 **WHITFIELD** Population 326 HO 129 164 21

CHURCH. Has no particular name. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe or rent charge £22, glebe £120, corn rent £111. *Free sittings* 80; *other sittings* 120. *On 30 March* In morning General Congregation 59, Sunday Scholars 42; in afternoon General Congregation 82, Sunday Scholars 45.
Remarks The average number of attendants at church is somewhat more than is contained in the above entry. A Wesleyan service was holden at the time of our afternoon service. The above entry as to income of course varies with the price of corn. *Signed* W. J. Skinner, Rector.

32 HO 129 164 22

THE CHAPEL. *Denomination* Wesleyan Methodist. *Erected* about the year 1823. A separate building. Used exclusively for worship. *Free sittings* 80; *standing* the entrance only. *On 30 March* In afternoon Total Congregation 40, in evening Total Congregation 53. *Signed* Frederick Pollard,[40] Steward.

33 R **CULWORTH** Population 685 HO 129 164 23

CHURCH. *Average attendance*, in morning General Congregation 220, Sunday Scholars 60; in afternoon General Congregation 240, Sunday Scholars 60. *Signed* Daniel Curtis, Registrar. *Date* 15 November 1851.

34 HO 129 164 37

[PLACE OF WORSHIP]. *Denomination* Baptist. *Erected* 1842. A separate and entire building. Used exclusively for worship. *Free sittings* 209; *other sittings* 21. *On 30 March* In morning General Congregation 45, Sunday Scholars 35; in afternoon General Congregation 20, Sunday Scholars 35; in evening General Congregation 80, Sunday Scholars 35. *Average attendance*, in morning General Congregation 52; in afternoon General Congregation 22; in evening General Congregation 70. *Signed* William Hedge, Pastor.

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[40] Kelly 54 describes Frederick Pollard, Whitfield, as a shopkeeper.

35 HO 129 164 38

THE BRETHREN CHAPEL or MORAVIAN CHAPEL. *Denomination* United Brethren commonly called Moravian. *Erected* 1809. A separate and entire building. Used exclusively for worship. *Free sittings* about 100 all free; *standing* about 50. *On 30 March* In afternoon General Congregation 52; in evening General Congregation 53. *Signed* Francis Scholefield, Minister, Woodford [Halse] near Daventry.

36 R **RADSTONE** Population 168 HO 129 164 24

CHURCH. *Average attendance,* in morning General Congregation 30, Sunday Scholars 25; in afternoon General Congregation 40, Sunday Scholars 25. *Signed* Daniel Curtis, Registrar. *Date* 15 November 1851.

37 R **HELMDON** Population 603 HO 129 164 25

CHURCH. *Average attendance,* in morning General Congregation 110, Sunday Scholars 60; in afternoon General Congregation 130, Sunday Scholars 70. *Signed* Daniel Curtis, Registrar. *Date* 15 November 1851.

38 HO 129 164 47

[PLACE OF WORSHIP]. *Denomination* Baptist. *Erected* 1841. A separate building. Used exclusively for worship. *Free sittings* 172; *other sittings* 28. *On 30 March* In afternoon General Congregation 45, Sunday Scholars 46; in evening General Congregation 60, Sunday Scholars 10. *Average attendance* during previous 12 months, in afternoon General Congregation 50, Sunday Scholars 50; in evening General Congregation 70. *Signed* William Hedge, Baptist Minister, Helmdon.

39 **SYRESHAM** Population 1027 HO 129 164 27

ST. JAMES' CHURCH. *Consecrated* before 1800. *Endowed* with tithe, fixed payment £120; glebe £72 13s 0d.; fees about £4. *Free sittings* 84; *other sittings* 308. *On 30 March* In morning General Congregation 100, Sunday Scholars 57, in afternoon General Congregation 261, Sunday Scholars 69. *Signed* Charles S. Peel, Clerk, Syresham.

40 HO 129 164 28

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. Erected 1846. A separate and entire building. Used exclusively for worship. *Free sittings* 49, *other sittings* 193. *On 30 March* In afternoon General Congregation 166; in evening General Congregation 183. *Signed* George Roberts,[41] Steward, Syresham.

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[41] Whellan 49 describes George Roberts, Syresham, as a carpenter.

41 **FARTHINGHOE** Population 416 HO 129 164 29

ST MICHAEL'S CHURCH. Ancient parish church. *Consecrated* before 1800. *Free sittings* 185; *other sittings* 210. *On 30 March* In morning General Congregation 190, Sunday Scholars 52; in afternoon General Congregation 248, Sunday Scholars 52. *Signed* Chas. Forbes,[42] Officiating Minister.

42 HO 129 164 30

[PLACE OF WORSHIP]. *Denomination* Primitive Methodist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 78; *other sittings* 22. *On 30 March* In morning General Congregation 20; in evening General Congregation 90. *Signed* Richard B. Roberts, Manager.

43 **THENFORD** Population 132 HO 129 164 31

CHURCH dedicated to the Virgin Mary. An ancient parish church. *Consecrated* before 1800. *Free sittings* 160; *other sittings* 60. *On 30 March* In morning General Congregation 27, Sunday Scholars 21; in afternoon General Congregation 56, Sunday Scholars 21. *Average attendance*, in morning General Congregation 30, Sunday Scholars 21; in afternoon General Congregation 60, Sunday Scholars 21. *Signed* Robert Pargiter Humfrey, Curate.

44 **MARSTON ST. LAWRENCE** Population 541 HO 129 164 32

CHURCH. Ancient parish church, Brackley Union. *Consecrated* before 1800. *Endowed* with land £270. *Free sittings* 200; *other sittings* 108. *On 30 March* In morning General Congregation 69, Sunday Scholars 29; in afternoon General Congregation 48, Sunday Scholars 29.

Remarks The amount of endowment is given for Marston St. Lawrence above apart from Warkworth from which, however, in common returns it is never separated. *Signed* Thomas Blincowe, Vicar of Marston St. Lawrence.

45 **GRETWORTH [GREATWORTH]** Population 135 HO 129 164 33

ST. PETER'S CHURCH. *Consecrated* before 1800. *Free sittings* 50; *other sittings* 150. *On 30 March* In morning General Congregation 51, Sunday Scholars 12; in afternoon General Congregation 81, Sunday Scholars 12. *Signed* Henry Dyke, Minister.

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[42] The Rev. Charles Forbes was the Vicar of Christ Church, South Banbury, 1846-XX. For some reason he was doing duty at Farthinghoe on 30 March for the highly political Rev. Francis Litchfield who was undoubtedly the most contentious clergyman in the Diocese of Peterborough in 1851. For a study of Litchfield see R. L. Greenall, 'Parson as a Man of Affairs: The Rev. Francis Litchfield of Farthinghoe, (1792–1876)', *Northamptonshire Past and Present*, Vol. VIII, No.2, 1990–91, 121–35.

46 HO 129 164 34

WESLEYAN CHAPEL. *Erected* 1844. A separate and entire building. Used exclusively for worship. *Free sittings* about 20; *other sittings* about 40. *On 30 March* In morning Sunday School; in afternoon Total Congregation say 80; in evening Total Congregation say 80. *Average attendance*, in morning General Congregation about 80, Sunday Scholars about 70. *Signed* John Sumners, Steward, Greatworth.

47 R **STUTCHBURY** Population 38 HO 129 164 35

CHURCH. *Question* Whether the parish of Stutchbury contains a separate church or not. *Answer* The parish of Stutchbury does not contain a separate church. *Question* If it does the number of free and other sittings therein, also the general congregation attending it. [No answer given.]
Signed Daniel Curtis [Registrar]. *Date* 10 March 1852.

48 **THORPE MANDEVILLE** Population 151 HO 129 164 36

CHURCH. *Dedicated* to St. John. An ancient parish church. Supposed to have been built about the end of the 13th century or beginning of the 14th [century]. *Consecrated* before 1800. *Free sittings* 130; *other sittings* 100. *On 30 March* In morning General Congregation 58, Sunday Scholars 15; in afternoon General Congregation 44, Sunday Scholars 20. *Average attendance*, in morning General Congregation 66, Sunday Scholars 22; in afternoon General Congregation 50, Sunday Scholars 22.
Remarks There are no chapels of any kind at Thorpe Mandeville. *Signed* Robert Pargiter Humfrey, Rector.

49 **EYDON** Population 621 HO 129 164 39

CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* 95; *other sittings* 200. *On 30 March* In morning General Congregation 120, Sunday Scholars 63; in afternoon General Congregation 180, Sunday Scholars 63.
Remarks I suppose the above to be about the number of this day's congregation. *Signed* Fras. Clerke, Rector.

50 HO 129 164 40

MORAVIAN CHAPEL. *Denomination* "United Brethren" commonly called "Moravians". *Erected* 1818. A separate and entire building. Used exclusively for worship. *Sittings* about 180 all free; *standing* about 100.
On 30 March In morning General Congregation 27, in evening General Congregation 109.
Remarks The chapel has on one occasion contained 324 persons but it must have been crowded. *Signed* Francis Scholefield, Minister, Woodford [Halse].

51 HO 129 164 41

SOCIETY OF FRIENDS MEETING HOUSE. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Admeasurement in superficial feet, On the Floor* *or Area* 405; *In the Galleries* 121. *Estimated Number of Persons capable of being seated, On the Floor or Area* 90; *In the Galleries* 27. *Estimated number of Attendants on 30 March* In morning 13. *Signed* Thomas Simms,[43] Eydon, Thirty first day of the Third month 1851.

52 **MORETON PINKNEY** Population 576 HO 129 164 42

ST MARY'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £160. *Free sittings* 190; *other sittings* 180. *On 30 March* In morning General Congregation 60, Sunday Scholars 50; in afternoon General Congregation 160, Sunday Scholars 59.
Remarks In the free sittings are included the seats for the Sunday Scholars. *Signed* Charles B. Auber, Curate, Moreton Pinkney.[44]

53 HO 129 164 43

BAPTIST CHAPEL. *Erected* about 1830. A separate and entire building. Used exclusively for worship. *Free sittings* 160; *other sittings* 10; *space available* 521 sq.ft. *On 30 March* In evening General Congregation 97. *Average attendance* during previous 3 months, in evening General Congregation 90.
Remarks Every few Sabbaths circumstances transpire to cause the congregation to fluctuate. The average number of attendants however during these last 3 months has been as stated. *Signed* Edward Clarke, Baptist Minister, Weston [by Weedon].

54 **SULGRAVE** Population 604 HO 129 164 44

ST JAMES'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with glebe £230 and fees £4. *Free sittings* 34; forms and class for children 60; *other sittings* open but entirely free 166, 13 Pews that *would* hold 80; *total sittings* 340. *On 30 March* In morning General Congregation 101, Sunday Scholars 56; in afternoon General Congregation 164, Sunday Scholars 55. *Signed* W. Harding, Vicar.

55 [See 56 R] HO 129 164 46

BAPTIST CHAPEL. *Erected* 1844. A separate building. Used exclusively for worship. *Free sittings* Gallery one pew; *other sittings* 25; *standing* not any. *On 30 March* In morning General Congregation 80, Sunday Scholars 30; in afternoon General Congregation 150; in evening General Congregation 100. *Average attendance* during previous 12 months, in morning General Congregation 150, Sunday Scholars 30. *Signed* Joseph Coles, Baptist Minister.

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[43] Kelly 47 describes Thomas Simms, Eydon, as a farmer.

[44] John Henry Newman, later Cardinal Newman, wrote to Rev Thomas Mozley from Rome in 1833 'By this time you are quite at home at Morton Pinckney. I wish I had any means of hearing how your Baptist chapel or other stumbling-blocks are going on; there are no Baptist chapels here.' *Letters and Correspondence*, Vol. 1, p. 328.

56 R [See 55] HO 129 164 45

BAPTIST CHAPEL. *Number of sittings* Free, about 90; *appropriated or let* about 100; the vestry adjoining about 72 free.

57 **WAPPENHAM** Population 599 HO 129 165 1

CHURCH. *Endowed* with land £385, fees average £2, Easter offerings £1 11s. 0d. *Free sittings* 250; *other sittings* 60. *On 30 March* In morning General Congregation 91, Sunday Scholars 93; in afternoon General Congregation 157, Sunday Scholars 81. *Remarks* I am not aware of the distinction intended between "land and glebe" [on the enquiry]. What I refer to is a farm of 317 acres. The entry under space available for public worship includes accommodation for the schools but perhaps 30 more might be seated by close packing. *Signed* Thomas Scott,[45] Rector, Wappenham Rectory.

58 HO 129 165 2

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* about the year 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* 40; *standing* none. *On 30 March* In afternoon General Congregation 60, Sunday Scholars 20; in evening General Congregation 40, Sunday Scholars 10. *Average attendance* during previous 12 months, in afternoon General Congregation 40, Sunday Scholars 20; in evening General Congregation 40, Sunday Scholars 10. *Signed* Ric'd Jones,[46] Trustee.

59 **SILVERSTONE** Population 1134 HO 129 165 3

ST. ANNE'S CHURCH. *Consecrated* before 1800. *Endowed* with tithe, paid by corn rent. *Free sittings* 200; *other sittings* 300. *On 30 March* In morning General Congregation 170, Sunday Scholars 160; in evening General Congregation 250, Sunday Scholars 160. *Signed* F. P. Eckworth Luscombe, Officiating Minister.

60 HO 129 165 4

WESLEYAN CHAPEL. *Erected* 1810. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *other sittings* 160. *On 30 March* In morning General Congregation 80, Sunday Scholars 130; in afternoon General Congregation 250, Sunday Scholars 100; in evening General Congregation 230, Sunday Scholars 40. *Signed* William Colman,[47] Trustee and Steward.

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[45] The Rev. Thomas Scott, Rector of Wappenham, 1835–80, was the brother of George Gilbert Scott (Sir Gilbert, 1872), the famous architect (see also 179 and T. Mozley, *Reminiscences chiefly of Oriel College and the Oxford Movement*. (2 vol.) Longmans & Co.: London, 1882.
Vol. 2, 130–2). Their father had been rector of the same parish. 1833–35.

[46] Kelly 47 describes Richard Jones, Wappenham, as a farmer, Kelly 54 as a farmer and grazier.

[47] Kelly 47 has two William Colemans at Silverstone, one described as a tailor and the other as a butcher. Whellan 49 has one William Coleman described as a tailor, etc.; and Kelly 54 one William Coleman described as a shopkeeper.

61 **WHITTLEBURY** Population 707 HO 129 165 5

THE BLESSED VIRGIN'S CHURCH. *Consecrated* before 1800. *Endowed* with land £160, tithe £7 5s. 0d., glebe £7. *Free sittings* 200; *other sittings* 270. *On 30 March* In morning General Congregation 87, Sunday Scholars 90; in afternoon General Congregation 181, Sunday Scholars 90. *Average attendance,* in morning General Congregation 87, Sunday Scholars 90; in afternoon General Congregation 181, Sunday Scholars 90. *Signed* L. G. F. Broome, Curate of Parish of Whittlebury.

62 HO 129 165 6

WESLEYAN CHAPEL. *Erected* 1780. A separate and entire building. Used exclusively for worship. *Free sittings* 126; *other sittings* 134. *On 30 March* In morning General Congregation 60, Sunday Scholars 50; in afternoon General Congregation 100, Sunday Scholars 35; in evening General Congregation 200, Sunday Scholars 20. *Signed* William Claydon,[48] Trustee.

63 R **ABTHORPE** Population 500 HO 129 165 7

ESTABLISHED CHURCH. *Consecrated* before 1800. *Average attendance,* in morning General Congregation 200, Sunday Scholars 70; in afternoon General Congregation 350, Sunday Scholars 70. *Signed* Geo. Wagstaff, Registrar.

64 HO 129 165 8

PREACHING ROOM. *Denomination* Primitive Methodist. *Erected* 1851. Not a separate and entire building. Used exclusively for worship. *Free sittings* 70. *On 30 March* In afternoon General Congregation 73; in evening General Congregation 56. *Signed* Elizabeth Linnell, Manager.

65 **BRADDEN** [See 66] Population 172 HO 129 165 12

ST MICHAEL'S CHURCH. An ancient parish church.
Remarks The church is generally attended by the parishioners excepting a few dissenters and adequately holds them. *Signed* Cornelius Ives,[49] Rector, Bradden House, Towcester.

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[48] Kelly 47 describes William Claydon, Whittlebury, as a baker and farmer.

[49] The Rev. Cornelius Ives was Rector of Bradden, 1818–83, and also squire. He was the nephew of William Van Mildert, Rector of Bradden, 1795–97, Rector of St Mary le Bow, London, 1796–1820, Regius Professor of Divinity and Canon of Christ Church, Oxford, 1813–20, Bishop of Llandaff, 1819–26, and Bishop of Durham, 1826–36. Van Mildert was a principal founder of Durham University and the last Bishop of Durham with palatine dignity. Ives edited the *Sermons . . . and Charges of William Van Mildert, to which is prefixed a Memoir of the Author,* published in 1838.

66 [See 65] HO 129 165 9 & 10

[Letter addressed to Horace Mann, Esq. from C. Ives.]

Bradden House,
Nr. Towcester.
March 11 1852.

Sir,

I am really at a loss to give the information which you require respecting my church and congregation and remember myself to have felt a like difficulty at the time when the census was taken.

As to the aggregate number of sittings the pews being all double yet seldom or never so used for the reasons that they are scarcely of a double width and that no one willingly turns his back on the reading desk, I am uncertain whether to reckon them capable of containing each five persons or ten. Nor do I consider it important to decide this question one seat of the pews being usually sufficient and the other a convenient shelf for books. Besides the pews there is a range of open seats but I have never calculated how many might sit there and indeed know not exactly the proper space for each. On the whole therefore I can say that the church is sufficient for the population and if it were not I would be free with endeavour to make it such.

Next as to the relative proportion of free and appropriated sittings: nearly all the sittings are appropriated by custom and arrangement but scarcely any (I suppose) by law or faculty. Being owner of by far thegreater part of the parish I have probably most of them in my power. I prefer however not to interfere unless specially appealed to on the subject. Were I to institute particular enquiries for the purpose of distinctly answering your questions, I might awake some conflicting rights and claims which I would much rather suffer to sleep and be forgotten.

Lastly, with respect to the average congregations I have never counted them and beg to be excused from beginning now or from setting others to do the work. It is in my opinion quite superfluous and there is no convenient opportunity. We have not an evening service. The number of dissenters in the parish is about 12. The rest of the parishioners unless sick or otherwise prevented generally come either to the morning or the afternoon service and a respectable number of them to both.

Desiring not to seem uncivil yet holding it most proper to decline such enquiries as the foregoing except when compelled by law or called upon by an ecclesiastical superior,

I subscribe myself Sir,
Your faithful servant,
C. Ives.

67 HO 129 165 13

[PLACE OF WORSHIP]. *Denomination* Baptist. Private property [part of a house]. [Part] used exclusively as a place of worship. *On 30 March* In evening General Congregation 55. *Average attendance* during previous twelve months, in evening General Congregation 40. *Remarks* The building is part of a house and the other part is available when wanted. *Signed* Joseph Goodman,[50] Manager.

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[50] Kelly 47 describes Joseph Goodman, Bradden, as a farmer; Kelly 54 as a farmer and grazier.

68 R **SLAPTON** Population 217 HO 129 165 14

ESTABLISHED CHURCH. *Consecrated* before 1800. *Average attendance,* in morning General Congregation 40 more or less, Sunday Scholars 12; in afternoon General Congregation 50 more or less, Sunday Scholars 12. *Signed* Geo. O. Wagstaff, Registrar. *Date* 27 October 1851.

69 HO 129 165 15

WESLEYAN METHODIST CHAPEL. *Erected* 1814. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 50. *On 30 March* In morning General Congregation 70, Sunday Scholars 46; in afternoon General Congregation 90, Sunday Scholars 46; in evening General Congregation 100. *Average attendance* during previous 12 months, in morning General Congregation 70, Sunday Scholars 46; in afternoon General Congregation 90, Sunday Scholars 46; in evening General Congregation 100. *Signed* Thomas Parsons,[51] Officiating Minister, Fellmonger [and] Grocer, from Slapton.

70 **LOIS WEEDON** Population 545 HO 129 165 16

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land, tithe and glebe £500. *On 30 March* In morning General Congregation 62, Sunday Scholars 50; in afternoon General Congregation 154, Sunday Scholars 50. *Average attendance* during previous 12 months, in morning General Congregation 62, Sunday Scholars 50; in afternoon General Congregation 154, Sunday Scholars 50.

Remarks The parish of Lois Weedon consists of Lois Weedon and the hamlets Milthorpe and Weston; the latter village being the most populace [sic] and a mile distant from the parish church at Lois Weedon. *Signed* S. Smith, Vicar.

71 **WESTON IN [LOIS] WEEDON** HO 129 165 17

BAPTIST CHAPEL. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 220; *other sittings* 80; 1165 sqr. feet. *On 30 March* In morning General Congregation 125, Sunday Scholars 38; in afternoon General Congregation 105, Sunday Scholars 38; in evening General Congregation 71. *Signed* Edward Clarke, Minister, Weston [by Weedon].

72 **PLUMPTON** Population 50 HO 129 165 18

PROTESTANT CHURCH. *Denomination* Church of England. *Consecrated* before 1800. *Erected* by the parish. *Endowed* with glebe £105. *Free sittings* 6; *other sittings* 8 [In margin is recorded: Free 36; other 48]. *On 30 March* One service. General Congregation about 20, Sunday Scholars10.

Remarks The church rebuilt in the year 1822 upon the old consecrated ground. *Signed* William Edmunds,[52] Churchwarden.

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[51] Whellan 49 describes Thomas Parsons as a shopkeeper.

[52] Kelly 47 describes William Edmunds, Plumpton, as a farmer. Benjamin Hill, Rector and Patron of Plumpton, was also Rector of Collingtree (165) where he had his residence.

73 **BLAKESLEY** Population 520 HO 129 165 19

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £175, tithe £40, glebe £5, other permanent endowment £30. *Free sittings* 100; *other sittings* 280. *On 30 March* In morning General Congregation 170, Sunday Scholars 40; in afternoon General Congregation 150, Sunday Scholars 35. *Signed* Thomas Burnaby, Vicar.

74 HO 129 165 21

WESLEYAN PREACHING HOUSE. *Denomination* Wesleyan Methodist. *Erected* Used for public worship from the year 1816. A separate and entire building formerly a dwelling house. Used exclusively for worship. *Free sittings* 120. *On 30 March* In afternoon General Congregation 36, Sunday Scholars 35; in evening General Congregation 37. *Average attendance* during previous 12 months, in evening Total Congregation from 80 to 90.
Remarks Local and temporary causes prevented the usual congregation from assembling on Sunday evening March 30. *Signed* Maria Matilda Phillips, Leader.

75 **WOODEND IN BLAKESLEY** Population 278 HO 129 165 20

BAPTIST CHAPEL. *Erected* 1813. A separate and entire building. Used exclusively for of worship. *Free sittings* 180 [In the margin is recorded: about 600 sq. ft.]. *On 30 March* In afternoon General Congregation 50, Sunday Scholars 40; in evening Sunday Scholars 120. *Signed* Edward Clarke, Minister, Weston [by Weedon].

76 **ADSTONE** Population 174 HO 129 165 22

ALL SAINTS' CHAPEL. *Consecrated* before 1800. *Endowed* with other permanent endowment £55. *Free sittings* 65; *other sittings* 45; *school gallery* 20.
Remarks There is one service each Sunday which is usually well attended. *Signed* S. H. White,[53] Incumbent, Chapel of Adstone, Maidford, Towcester.

77 HO 129 165 23

WESLEYAN CHAPEL. *Erected* 1849. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 30; *standing* 20. *On 30 March* In morning Sunday Scholars 12; in evening General Congregation 44. *Signed* Thomas Warwick,[54] Steward.

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[53] The Rev. Samson Henry White, Perpetual Curate of Adstone, 1825–71 and Rector of Maidford, 1826–71, was a great-nephew of 'White of Selbourne' (the Rev. Gilbert White), the celebrated naturalist. It was said locally that Samson White 'after a walk of a few miles, even if he had not given special attention, and had had no thought of being questioned, ... could enumerate and describe every bird, every creature, every remarkable object that had come across him' (T. Mozley, *Reminiscences chiefly of towns, villages and schools*, Longmans Green and Co., 1885, I, 282–3).

[54] Kelly 47 describes Thomas Warwick, Adstone, as a shopkeeper; Kelly 54 as a grocer.

78 **MAIDFORD** Population 312 HO 129 165 24

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land £272, tithe £29 10s. 10d., fees £1 10s. 0d., Easter offerings 10s. 0d. *Free sittings* 38; *other sittings* 70; *children's seats* in chancel 50.
Remarks There are two services each Sunday which are usually well attended, but probably would be more so if the free sittings were more numerous. *Signed* S. H. White, Rector [see 76].

79 HO 129 165 25

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. An entire building. Used exclusively for worship. *Free sittings* 11; *other sittings* 63. *On 30 March* In afternoon Total Congregation 74; in evening Total Congregation 28. *Signed* John Moore, Chapel Steward, Farmer, Foxley [Blakesley and Litchborough].

80 **LITCHBOROUGH** Population 418 HO 129 165 26

ST MARTIN'S CHURCH. *Consecrated* Consecrated. *Endowed* with tithe rent charge £570, glebe 21 acres, fees about £1. *On 30 March* In afternoon General Congregation 170, Sunday Scholars 60. *Average attendance* during previous 6 months, in morning General Congregation 150, Sunday Scholars 65; in afternoon General Congregation 170, Sunday Scholars 65. *Signed* Robert Howard,[55] Churchwarden.

81 [See 82 R] HO 129 165 28

PROTESTANT DISSENTING CHAPEL. *Denomination* Baptist. A separate and entire building, private. Used exclusively for worship. *Free sittings* yes; *other sittings* no; *standing,* no. *On 30 March* In morning Total Congregation 140; in evening Total Congregation 140.
Remarks These services are held occasionally. *Signed* Joseph Pittam,[56] Officer.

82 R [See 81] HO 129 165 27

BAPTIST CHAPEL. *Question* The number of free and other sittings provided in Litchborough Baptist Chapel. *Answer* The number of sittings about 150. All free. *Signed* Geo. Wagstaff, Registrar. *Date* 11 March 1852.

83 [See 84 R] HO 129 165 29

[PLACE OF WORSHIP]. *Denomination* Free Church Principle. *Erected* 1844. Not a separate building. Not used exclusively for worship. *Standing space* 9 feet by 15 feet. *On 30 March* In afternoon Total Congregation 40; in evening Total Congregation 43.
Remarks Those services are [held] occasionally. *Signed* William Mayo,[57] Manager.

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[55] Kelly 47 carries the names of two Robert Howards at Litchborough, one a carpenter and the other the landlord of the Red Lion public house.

[56] Kelly 47 describes Joseph Pittam, Litchborough, as a carpenter; Kelly 54 as a carpenter and farmer.

[57] Kelly 54 describes William Mayo, Litchborough, as a grazier.

84 R [See 83] HO 129 165 27

FREE CHURCH PRINCIPLE. *Question.* The number of free and other sittings provided in Litchborough Free Church Chapel. *Answer.* Inhabited dwelling house used only on Sundays for service: will accomodate about 70 (sittings all free). *Signed* Geo. Wagstaff, Registrar. *Date* 11 March 1852.

85 **COLD HIGHAM** Population 406 HO 129 165 30

CHURCH. *Endowed* with land. *Free sittings* 80; *other sittings* 100. *On 30 March* In morning General Congregation 12, Sunday Scholars 30; in afternoon General Congregation 60, Sunday Scholars 30. *Average attendance* during previous 2 months, in morning General Congregation 12, Sunday Scholars 30; in afternoon General Congregation 70, Sunday Scholars 30. *Signed* William Henry Clarke, Rector.

86 **GRIMSCOTE [Hamlet of Cold Higham]** [See 87 R] HO 129 165 32

GRIMSCOTE CHAPEL. *Denomination* Baptist. *Erected* 1838. A separate and entire building. Used exclusively for worship. *Free sittings* 120. *On 30 March* In morning General Congregation 47, Sunday Scholars 36; in evening General Congregation 41, Sunday Scholars 27. *Signed* Thomas Chamberlain, Minister, Pattishall.

87 R [See 86] HO 129 165 31

GRIMSCOTE BAPTIST CHAPEL. *Free sittings* 100; *appropriated* 20 let seats to support the Gospel; *Total sittings* 120. As correct as I can give. *Signed* Thos. Chamberlain, Minister.

88 R **PATTISHALL** Population 775 HO 129 165 33

CHURCH. *Average attendance,* in morning General Congregation 80; in afternoon General Congregation 80. Sunday Scholars [numbers] included in school return. [Unsigned.]

89 [See 90 R] HO 129 165 39

CHAPEL. *Denomination* Baptist. *Erected* 1839. A separate and entire building. Used exclusively for worship. *Free sittings* all; *standing* only in aisles.
On 30 March In morning General Congregation 60, Sunday Scholars 26;
in evening General Congregation 130, Sunday Scholars 20. *Signed* Thomas Chamberlain, Minister.

90 R [See 89] HO 129 165 38

BAPTIST CHAPEL. *Free sittings* 180. We depart [from] general rule, none taken, all free. *Remarks* This is correct. *Signed* Thos. Chamberlain, Minister.

91 HO 129 165 34

BAPTIST CHAPEL. *Erected* 1835. A separate and entire building. Used exclusively for worship. *On 30 March* In afternoon General Congregation 50. Sunday Scholars included in Pattishall Baptist school return. [Unsigned. As far as can be ascertained, this entry is a second but incomplete return which refers to the place of worship recorded in 89.]

92 **EASTCOTE [Hamlet of Pattishall]** HO 129 165 36

CHAPEL. *Denomination* Baptist. *Erected* 1838. A separate and entire building. Used exclusively for worship. *Free sittings* all; *standing* an aisle only of the size of one foot and a half wide. *On 30 March* In afternoon General Congregation 60, Sunday Scholars 22. *Signed* Thomas Chamberlain, Minister.

93 R HO 129 165 35

BAPTIST CHAPEL. *Free sittings* 140. We depart from the general rule, all free. *Appropriated;* all sit where they please; none taken.
Remarks This is correct. *Signed* Thos. Chamberlain, Minister.

94 **ASTCOTE [Hamlet of Pattishall]** HO 129 165 37

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1811. An entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 20. *On 30 March* In afternoon General Congregation 15. *Average attendance*, in afternoon General Congregation from 40 to 6, 23.
Remarks This chapel is about to be disposed of by the Trustees on the account of the few that attend. *Signed* Edward Stamp,[58] Leader, Dalscote.

95 **GAYTON** Population 421 HO 129 165 40

ST MARY'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with rent charge in lieu of tithe £532, glebe £130, fees for marriages and burials [?] £1. *Free sittings* about 350. *On 30 March* In morning General Congregation 71, Sunday Scholars 52; in afternoon General Congregation 152, Sunday Scholars 51. *Average attendance* during previous 12 months, in morning General Congregation 65, Sunday Scholars 63; in afternoon General Congregation 140, Sunday Scholars 64.
Remarks N.B.1. Gayton may be called a churchgoing village as there are only 3 dissenting families in the parish. N.B.2. The number of Sunday School children is below average attendance on account of typhus fever in the parish. *Signed* James McKee,[59] B.A., Clk., Curate and Officiating Minister, Gayton.

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[58] Whellan 49 describes Edward Stamp, Dalscote, Pattishall, as a shoemaker.

[59] The Rev. James McKee was the resident curate of the Rev. George Butler, Rector of Gayton, 1814–53 (see *Northants Notes and Queries*, Vol. V (1894), 204–9). George Butler was Headmaster of Harrow School, 1805–29, Chancellor of

96 HO 129 165 42

BAPTIST CHAPEL. *Erected* 1845. A separate and entire building. Used exclusively for worship. *Free sittings* 100. *On 30 March* In morning General Congregation 35, Sunday Scholars none; in evening Total Congregation 26.
Remarks [inserted in a different hand] From the best authority I could procure the chapel was not open for service on Sunday morning March 30 1851: Walter George, Enumerator. *Signed* William Woodhouse,[60] Deacon or Elder, Blisworth.

97 **BLISWORTH** Population 951 HO 129 165 44

ST JOHN THE BAPTIST CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* Return made to bishop of diocese under Act 1 and 2 Vict., c.106. Rents, fees, dues, Easter offerings, other sources: last returns January 1851. *Free and other sittings* People are exceedingly tenacious and quarrelsome about sittings in old parish churches, consequently the whole space is not made available as it is desired. Newcomers to a parish frequently will not occupy sittings offered by their neighbours in their pews. *On 30 March* In morning at 10.45 a.m. General Congregation 118, Sunday Scholars 114; in afternoon at 3 p.m. General Congregation 168, Sunday Scholars 125. Influenza in the parish among the old, measles among the young.
Remarks It is not considered advisable to have services in the evening until it can be performed by daylight as ill effects arise from people coming out in the dark. From this circumstance some people who are infirm of Church principles go to the dissenting chapel who would otherwise attend the church especially in a village. *Signed* William Barry, Rector.

[On the back of the return and in the same hand as the above, as follows.]
Question 6 In old parish churches people are exceedingly tenacious and quarrelsome about sittings, consequently the whole space is not made available as would be desired. Newcomers to a parish frequently will not occupy room which is offered by neighbours in their pews because they cannot call it theirs and therefore many who have not fixed Church principles will take sittings in the meeting house which they can call their own
Question 8 It is not deemed advisable to have evening service until it can be by daylight as ill effects arise from people, particularly the young of a village, coming out in the dark. From this circumstance, people who are infirm of Church principle go to the dissenting chapel who would otherwise attend the church. When the evening service commences, the meeting house would not, most probably, make the same returns it now makes, some church people being included in them. [There is no signature on reverse of return. Also not dated on either side.]

98 HO 129 165 41

BAPTIST CHAPEL. *Erected* 1825. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *other sittings* 150. *On 30 March* In morning General Congregation 83, Sunday Scholars 70; in afternoon General Congregation 120, Sunday Scholars 70; in evening General Congregation 144. *Average attendance* during previous 3 months, Total Congregation about 160. *Signed* Reuben Turner, Minister.

Peterborough Diocese, 1836–42, and Dean of Peterborough, 1842–53. The first Lord Butler of Saffron Walden (R. A. Butler, the Conservative politician) was his great-grandson.

[60] Kelly 47 describes William Woodhouse, Blisworth, as a boot and shoe maker; Walter George, Gayton, as a farmer.

99 HO 129 165 43

[PLACE OF WORSHIP]. *Denomination* Wesleyan. Not a separate and entire building. Not used exclusively for worship. *Free and other sittings* 30. *On 30 March* In afternoon Total Congregation 20; in evening Total Congregation 30. *Signed* George Wills,[61] Stonemason, Local Preacher, Blisworth Stoneworks.

100 R **TIFFIELD** Population 154 HO 129 165 45

CHURCH. *Average attendance,* in morning General Congregation 30; in afternoon General Congregation 30, Sunday Scholars [no figure given] see Sunday School return [Unsigned].

101 HO 129 165 47

[PLACE OF WORSHIP]. *Denomination* Baptist. Not a separate and entire building. [A] house. Free sittings 60. *On 30 March* In evening General Congregation 40. *Average attendance* during previous 12 months, in evening General Congregation 40.
Remarks This refers to a preaching station (licensed), belonging to the Baptist Church, Towcester. *Signed* John P. Campbell, Minister.

102 **STOKE BRUERNE** Population 469 plus 392 at Shutlanger HO 129 165 46

ST MARY'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* 130; *other sittings* 400. *On 30 March* In morning General Congregation 116, Sunday Scholars 112; in afternoon General Congregation 185, Sunday Scholars 114.
Remarks The hamlet of Shutlanger containing nearly half the population is a full mile from the parish church. *Signed* Philip Henry Lee, Minister.

103 **GREENS NORTON** Population 857 HO 129 165 48

ST BARTHOLOMEW'S CHURCH. An ancient parish church of a distinct and separate parish, Greens Norton. *Consecrated* unknown. *Free sittings* 100; *gallery* for children 200; *other sittings* 200. *On 30 March* In morning General Congregation 80, Sunday Scholars 150; in afternoon General Congregation 124, Sunday Scholars 150. *Average attendance,* in morning General Congregation 80, Sunday Scholars 170; in afternoon General Congregation 140, Sunday Scholars 170. *Signed* James White Willets, Licensed Curate.

104 HO 129 165 49

CHAPEL. *Denomination* Primitive Methodist. *Erected* 1837. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 50; *standing* none. *On 30 March* In afternoon General Congregation 100; in evening General Congregation 60. *Signed* Thomas Wright, Steward, Local Preacher.

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[61] Kelly 47 describes George Wills, Blisworth, as a builder; Whellan 49 as a builder and statuary; Kelly 54 as a marble[mason] and stonemason.

105 HO 129 165 50

WESLEYAN CHAPEL. *Erected* 1804. A separate and entire building. Used exclusively for worship. *Free sittings* 90; *other sittings* 55; *standing* 10 persons. *On 30 March* In morning Sunday Scholars 32; in afternoon General Congregation 100, Sunday Scholars 32; in evening General Congregation 110. *Signed* Jas. S. Haigh, Minister, Towcester. *Date* 28 March 1851.

106 HO 129 165 51

[PLACE OF WORSHIP]. (PARTICULAR BAPTIST CHAPEL). *Denomination* Johnsonian[62] (Particular Baptist). *Erected* about 1848. A separate and entire building. Used exclusively for worship. *On 30 March* In afternoon General Congregation 20; Sunday Scholars 6. [Unsigned.]

107 R **EASTON NESTON** Population 170 HO 129 165 52

CHURCH. *Average attendance,* in morning General Congregation 40, in afternoon General Congregation 40. [Unsigned.]

The non-resident Vicar of Easton Neston, 1830–61, was the Rev. Peter Felix, Vicar of Llanilar (Cardigan); his curate at Easton Neston in 1851 was the Rev. Joseph Garton, Vicar of Towcester, 1840–55, and Hon. Canon of Peterborough, 1848–55.

108 **TOWCESTER** Population 2665 HO 129 165 53

INDEPENDENT CHAPEL. *Erected* 1846 in lieu of one erected 1787. A separate and entire building. Used exclusively for worship except for Sunday School. *Free sittings* 150; *other sittings* 240; *standing* 60. *On 30 March* In morning General Congregation 104, Sunday Scholars 85; in afternoon General Congregation 120, Sunday Scholars 85; in evening General Congregation 295. *Signed* Jos. Simco, Deacon, Confectioner.

109 HO 129 165 54

WESLEYAN CHAPEL. *Erected* 1810. A separate building. Used exclusively for worship. *Free sittings* 200; *other sittings* 160. *On 30 March* In morning General Congregation 100, Sunday Scholars 70; in afternoon Sunday Scholars 70; in evening General Congregation 320, Sunday Scholars 40.
Signed Henry Keet, Minister.

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[62] Whellan 49 states that at Duncote, a hamlet in the parish of Greens Norton, there was 'a small place of worship belonging to a religious sect called Johnsonians, erected in 1841'. Kelly 54 refers a 'neat stone Baptist chapel, erected in 1841' at Duncote.
The sect was named after John Johnson who was born near Manchester in 1706; he became a preacher in Liverpool and founded a sect called the Johnsonian Baptists.

110 HO 129 165 56

BAPTIST CHAPEL. *Erected* about 1750, enlarged 1788, again enlarged to present size 1822. A separate and entire building. Used exclusively for worship. *Free sittings* 320 including room for scholars; *other sittings* 240. *On 30 March* In morning General Congregation 170, Sunday Scholars 120; in afternoon General Congregation 274, Sunday Scholars 124. *Average attendance* during previous 12 months, in morning General Congregation 180, Sunday Scholars 132; in afternoon General Congregation 300, Sunday Scholars 135; in evening General Congregation 300, Sunday Scholars 100.
Remarks Being closed at night together with the wetness of the day rendered our congregation yesterday smaller than usual. Many from the out townships were absent. N.B. We are only open every alternate Sabbath night. *Signed* John P. Campbell, Minister.

111 **CALDICOTE [CALDECOTE] [Hamlet of Towcester]**
HO 129 165 55

CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1846. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 35.*Average attendance*, in morning General Congregation 60. *Signed* William Cockerill.[63]

112 **PAULERS PURY [PAULERSPURY]** Population 1162
HO 129 166 1

INDEPENDENT OR CONGREGATIONAL CHAPEL. *Erected* 1826. A separate building. Used exclusively for worship. *Free sittings* 350; *other sittings* 100. *On 30 March* In morning General Congregation 93, Sunday Scholars 117; in afternoon General Congregation 164, Sunday Scholars 117; in evening General Congregation 240. *Average attendance*, in morning General Congregation 93, Sunday Scholars 135; in afternoon General Congregation 164, Sunday Scholars 135; in evening General Congregation 240.
Remarks In the estimated numbers of children attending our Sunday School on Sunday 30 March 1851 and the average number during 12 months past Your Honour will observe a difference. That difference is owing to the season of the year, several boys being employed in the fields for their masters. *Signed* Joseph Buckingham, Independent Minister.

113 HO 129 166 2

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* before 1800. A separate building. Used exclusively for worship. *Free sittings* 90; *other sittings* 10. *On 30 March* In afternoon General Congregation 43, Sunday Scholars 38; in evening General Congregation 70. *Average attendance* during previous 12 months, in afternoon General Congregation 55, Sunday Scholars 38; in evening General Congregation 80. *Signed* William Masom,[64] Steward.

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[63] Kelly 47 describes William Cockerill, Caldicote, as a farmer.

[64] Kelly 54 describes William Masom, Paulerspury, as a butcher (surname spelt 'Mason' in Kelly 47).

114 **POTTERSPURY** Population 1061 (exclusive of the hamlet of Yardley Gobion) HO 129 166 3

ST NICHOLAS'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £70; tithe £18 6s. 6d.; other permanent endowment £23 10s. 0d.; fees, dues and Easter offerings £10. *Free sittings* 150; *other sittings* 250; sittings for children 200. *On 30 March* In morning General Congregation 275, Sunday Scholars 147, Yardley [Gobion] School 41; in afternoon General Congregation 308, Sunday Scholars 163. *Average attendance* during previous 6 months, in morning General Congregation 250, Sunday Scholars 150, Yardley [Gobion] School 40; in afternoon General Congregation 310, Sunday Scholars 150; in evening General Congregation 250.
Remarks The evening service is discontinued for the present. The afternoon service is given up in the summer when the only services are morning and evening. The church was repaired three years ago at our expense of £2600; though everything was done in the plainest manner compatible with durability. *Signed* Theodore C. H. Stretch,[65] Vicar.

115 HO 129 166 4

MEETING HOUSE. *Denomination* Independent. *Erected* 1693 and rebuilt 1780. Minister's house and schoolroom adjoining. Used exclusively for worship. *Free sittings* 250; *other sittings* 250. *On 30 March* In morning General Congregation 150, Sunday Scholars 75; in evening General Congregation 130, Sunday Scholars 30. *Average attendance* during previous 12 months, in morning General Congregation 155, Sunday Scholars 85; in evening General Congregation 130, Sunday Scholars 45. *Signed* James Slye, Minister.

116 **YARDLEY GOBION [Hamlet in the parish of Potterspury]** Population 673 HO 129 166 8

CHAPEL. *Denomination* Independent. *Erected* 1826. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *other sittings* 100. *On 30 March* In afternoon General Congregation 120. *Average attendance* during previous 12 months, in afternoon General Congregation 110.
Remarks This building may be considered as a chapel of ease to that at Potterpury and the congregation to some extent the same. *Signed* James Slye, Minister, Potterspury.

117 **DEANSHANGER [Hamlet in the parish of Passenham]** HO 129 166 5

PRIMITIVE METHODIST CHAPEL. *Erected* 1849. A separate and entire building. Used exclusively for worship. *Free sittings* 90; *other sittings* 60; *standing* about 50. *On 30 March* In morning General Congregation 60; in afternoon General Congregation 110; in evening General Congregation 130.

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[65] The Rev. Theodore C. B. Stretch, Vicar of Potterspury, 1844–51, emigrated to Australia where he was Archdeacon of Geelong, 1854–63; Archdeacon of Sale, 1863–66; Archdeacon of Ballarat, 1866–75; Canon of Melbourne Cathedral, 1877–87; and Archdeacon of Melbourne and Geelong, 1887. See also 120.

Average attendance during previous 12 months, in morning General Congregation 60; in afternoon General Congregation 130; in evening General Congregation 150. *Signed* John Wright, Minister, Prebend End, Buckingham.

118 HO 129 166 6

BAPTIST CHAPEL. *Erected* about 1830. A separate and entire building. Used exclusively for worship. *Free sittings* 130. *On 30 March* In morning General Congregation 40, Sunday Scholars 35; in afternoon General Congregation 78, Sunday Scholars 30; in evening General Congregation 100. *Average attendance* during previous 12 months, in morning General Congregation 35, Sunday Scholars 35; in afternoon General Congregation 75, Sunday Scholars 30; in evening General Congregation 100.
Remarks This is a branch chapel connected with the one at Stony Stratford. *Signed* E. L. Forster, Minister, Calverton, Stony Stratford, Bucks.

119 HO 129 166 7

LICENSED DWELLING HOUSE. *Denomination* Independent. *Licensed* 1824. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 120. *Average attendance*, in evening General Congregation 60.
Remarks In this village we have an evening service weekly only. No Sunday School. *Signed* John Ashby, Minister, Stony Stratford, Bucks.

120 **FURTHO** Population 15 HO 129 166 17

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land, tithe and glebe £240 particulars unknown. [All other income headings recorded with 0]. *Free sittings* 130; *other sittings* 20. *On 30 March* In evening General Congregation 90. *Average attendance*, in afternoon General Congregation 50.
Remarks The congregation varies according as Potterspury church is open or closed at the time. 150 is a very common [number] in the summer afternoon when Potterspury is closed. The income cannot be correctly ascertained as the Rector is absent. *Signed* Theodore C. B. Stretch,[66] Curate.

121 **GRAFTON REGIS** Population 247 HO 129 166 18

ST MARY'S CHURCH. An ancient parish church. *Endowed* with land 12 acres in hand!; modus £11 6s. 8d.; tithe £1 18s. 3d.; other permanent endowment £53 fixed money payment in lieu of tithe by Act of Parliament 1726[67] [sic]; fees £1. [All other income headings recorded with 0]. *Free sittings* 132; *other sittings* 108. *Average attendance* during previous 12 months, in morning General Congregation 100, Sunday Scholars 50; in afternoon General Congregation 120, Sunday Scholars 50. *Signed* Barwick John Sams, Rector.

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[66] For the Rev. Theodore Stretch, see 114.

[67] The Act of Parliament referred to by Mr Sams is 1 Geo. II, c.14 (1727) whereby the Duke of Grafton, Lord of the Manor of Grafton Regis, was enabled to enclose an estimated 318 acres of land within the parish.

122 **ALDERTON** Population 139 HO 129 166 19

ST MARGARET'S CHURCH. An ancient parish church. *Endowed* with* land 110 acres at £176 per annum rent, tithe modus £1 18s. 0d. *Free sittings* 80 *other sittings* 50. *Average attendance* during previous 12 months, in morning General Congregation 60, Sunday Scholars 15; in afternoon General Congregation 80, Sunday Scholars 15.
Remarks There was service in the morning of the 30th. *Deductions for Land Tax £5 14s. 0d., Queen Anne's Bounty £1 4s. 6d. Income tax variable should be made! *Signed* Barwick John Sams, Rector.

123 **ASHTON** Population 383 HO 129 166 20

ST MICHAEL'S CHURCH and rectory. *Consecrated* before 1800. *Endowed* with land £275. *Free sittings* 74; *other sittings* 135. *On 30 March* In morning General Congregation 50, Sunday Scholars 44; in afternoon General Congregation 106, Sunday Scholars 44. *Average attendance*, in morning General Congregation 50, Sunday Scholars 44; in afternoon General Congregation 106, Sunday Scholars 44. *Signed* John Moore, Curate.

124 HO 129 166 21

[PLACE OF WORSHIP]. *Denomination* Baptist. *Erected* 1824. A separate and entire building. Used exclusively for worship. *Free sittings* 150. *On 30 March* In evening General Congregation 58. *Average attendance*, in evening General Congregation 80. *Signed* Thomas Brooks, Minister, Roade.

125 HO 129 166 22

PREACHING HOUSE. *Denomination* Wesleyan. *Erected* before 1830. A separate and entire building. Not used exclusively for worship. *Free sittings* 60.
On 30 March In morning General Congregation 60; in afternoon General Congregation 40. *Signed* Jas. S. Haigh, Minister, Towcester.

126 **HARTWELL** Population 542 HO 129 166 23

ST JOHN THE BAPTIST'S CHURCH. To be consecrated about May next.[68] *Erected* in lieu of an ancient parish church. *Endowed* with land £80, other permanent endowment £20, fees £1 10s. 0d. *Free sittings* 178; *other sittings* 80. *On 30 March* No service.
Remarks The old church was entirely removed in July last since which time the parishioners have attended at an adjoining parish. I have made this return although the new church will not be consecrated until May next. *Signed* C. Cursham, Perpetual Curate.

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[68] Hartwell Church was rebuilt on a new site in 1851 in neo-Norman style with a neo-Early English chancel, but incorporating the original late-twelfth century nave arcade. The architects were C. Vickers and Hugall (Pevsner).

127 HO 129 166 24

WESLEYAN CHAPEL. *Erected* 1816. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* 90.
On 30 March In afternoon General Congregation 160, Sunday Scholars 50;
in evening General Congregation 150, Sunday Scholars 40. *Signed* Joseph Smith,[69] Trustee.

128 HO 129 166 25

PRIVATE DWELLING HOUSE. *Denomination* Baptist. Not a separate and entire building. Not used exclusively for worship. *Free sittings* all. *On 30 March* In evening General Congregation 20. *Average attendance* during previous 12 months, in evening General Congregation 20.
Remarks This place is in connection with the Baptist Church at Roade, Northamptonshire, of which church the Rev'd. Thomas Brooks is Pastor. *Signed* John Malcher, Preacher, Ashton.

129 **YARDLEY HASTINGS** Population 1210 HO 129 167 1

CHURCH. A very ancient church. *Endowed* with glebe £330. *Free sittings* 400; *other sittings* 171. *On 30 March* In morning General Congregation 83, Sunday Scholars 89; in afternoon no service; in evening General Congregation 151, Sunday Scholars 94. *Average attendance* during previous 3 months, in morning General Congregation 79, Sunday Scholars 101; in evening General Congregation 148, Sunday Scholars 118.
Remarks There is some copyhold property attached to the living which on an average brings in about £5 or £6 a year! *Signed* George Rooke, Rector.

130 HO 129 167 2

CHAPEL. *Denomination* Independent or Congregationalist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* about 40; *other sittings* 560; *standing* about 180 in the aisles. *On 30 March* In morning General Congregation 196, Sunday Scholars 265; in afternoon General Congregation 192, Sunday Scholars 265; in evening General Congregation 220, Sunday Scholars 200. *Average attendance* during previous 12 months, in morning General Congregation 210, Sunday Scholars 265; in afternoon General Congregation 220, Sunday Scholars 265; in evening General Congregation 240, Sunday Scholars 200. *Signed* William Todman, Minister.

131 HO 129 167 3

[PLACE OF WORSHIP]. *Denomination* Wesleyan Reform. Not a separate and entire building. Used exclusively for worship. *Free sittings* 100. *On 30 March* In afternoon Sunday Scholars 85, in evening Sunday Scholars 100. *Signed* Ezra Lack, Local Preacher and Steward.

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[69] Kelly 54 describes Joseph Smith, Hartwell, as a farmer.

132 **CASTLE ASHBY** [See 133 R] Population 219 HO 129 167 5

ST MARY MAGDALENE'S CHURCH. An ancient parish church. *Consecrated* consecrated. *Endowed* with land £180, tithe £200. *On 30 March* In morning General Congregation 67, Sunday Scholars 29; in afternoon General Congregation 103, Sunday Scholars 29. *Signed* G. S. Cautley,[70] Rector.

133 R [See 132] HO 129 167 4

ST MARY [MAGDALENE'S] CHURCH. *Free sittings* 28; *appropriated sittings* 136. *Signed* Alwyne Compton,[71] Rector of Castle Ashby.

134 **WHISTON** Population 69 HO 129 167 6

ST MARY'S CHURCH. An ancient parish church. *Consecrated* consecrated. *Total sittings* 65. *On 30 March* Total Congregation 7.
Remarks The small number of attendants on [at] divine worship stated in [question] No.7 is to be attributed to the infirmities of the then curate[72] who was of an advanced age. For some months past the numbers have been 35 or 40. *Signed* Seymour E. Major, Curate of the above named parish. *Date* 24 October 1851.

135 **DENTON** Population 595 HO 129 167 7

CHURCH. An ancient parish church. *Consecrated* before 1800. *Erected* <There is nothing to show.> *Endowed* with land, yes £140. *Free sittings* 160; *other sittings* 102. *On 30 March* In afternoon General Congregation 125, Sunday Scholars 90. *Average attendance,* in afternoon General Congregation 100, Sunday Scholars 117. *Signed* Thomas Burnham,[73] Churchwarden.

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[70] The Rev. George S. Cautley, Rector of Castle Ashby, 1836–52.

[71] The Rev. Lord Alwyne Compton, Rector of Castle Ashby, 1852–79; Archdeacon of Oakham, 1875–79; Dean of Worcester, 1879–86; Bishop of Ely, 1886–1905. Lord Alwyne Compton was the fourth son of the second Marquess of Northampton. He was an able ecclesiologist, and had a particular interest in encaustic tiles. Examples of his tile pavements may be seen in the churches at Castle Ashby and Easton Maudit.

[72] The elderly and infirm curate at Whiston in 1851 was the Rev. Samuel Hornbuckle, who was appointed to the parish in 1842 (see 297 for the Hon. and Rev. Paul Anthony Irby, non-resident Rector of Whiston, 1809–1851). He died aged 81 in Northampton on 14 January 1854 (*Northampton Mercury*, 21 January 1854). His address at the time of death was New Town Road, a street of terraced houses in a recently built working-class district on the south side of the Wellingborough Road.

[73] Kelly 47 describes Thomas Burnham, Denton, as a farmer. His description of Denton church as an 'ancient parish church' is misleading. It had been extensively rebuilt in 1827–28 (Charles Squirhill, Northampton, architect), and was a chapel to Yardley Hastings and Whiston whose rectors performed duty at Denton in alternate years. A separate benefice of Denton was not formed until 1892 (*Victoria County History of Northamptonshire*, Vol.4 (1937), 248).

136 HO 129 167 8

[PLACE OF WORSHIP]. *Denomination* Union of Baptists and Independents. Erected 1804. A separate and entire building. Used exclusively for worship. *Free sittings* 200. *On 30 March* In morning General Congregation 96, Sunday Scholars 33; in evening General Congregation 210, Sunday Scholars 33. *Signed* George Haycock, having the care of the chapel.

137 **BRAFIELD ON THE GREEN**[74] Population 497 HO 129 167 9

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land £185, fees about one [£1]. *Free sittings* 350. *On 30 March* In morning General Congregation 95, Sunday Scholars 80; in afternoon General Congregation 130, Sunday Scholars 82. *Signed* P. D. Francis, Curate of Brafield.

138 HO 129 167 10

BAPTIST MEETING HOUSE. *Erected* 1829. A separate building. Used exclusively for worship. *Free sittings* 120. *On 30 March* In morning Sunday Scholars 32; in afternoon General Congregation 85, Sunday Scholars 36; in evening General Congregation 71. *Average attendance*, in afternoon General Congregation 60, Sunday Scholars 35. *Signed* Wm. Geyton, Manager.

139 HO 129 167 11

WESLEYAN METHODIST PREACHING HOUSE. *Erected* about 1815. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 60.
On 30 March In afternoon Total Congregation 42; in evening Total Congregation 70. *Signed* John Perkins,[75] Secretary, Drapery, Northampton.

140 **COGENHOE** Population 374 HO 129 167 13

CHURCH. An ancient parish church. *Consecrated* 1250. *Endowed* with 174 acres of land £300; a small sum in the funds of permanent endowment. [All other income headings recorded with 0]. *Free sittings* all. *On 30 March* In afternoon General Congregation 133, Sunday Scholars 52. *Signed* C. H. Hartshorne,[76] Curate.

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[74] Brafield on the Green and Little Houghton were consolidated benefices (see 143).

[75] Whellan 49 describes John Perkins, The Drapery, Northampton, as a grocer (see also 191 and 350)

[76] The Rev. Charles Henry Hartshorne, Curate of Cogenhoe, 1838–50, and Rector of Holdenby, 1850–65, was a notable antiquarian and water-colour artist. His printed works include *An Endeavour to Classify the Sepulchral Remains of Northamptonshire* (1840), *Historical Memorials of Northampton* (1848) and (with Franklin Hudson) *The Brasses of Northamptonshire* (1853). It is not clear why he should have been still officiating as curate at Cogenhoe in March 1851.

141 R HO 129 167 12

CHURCH. *Question* free sittings? *Answer* 200. *Question* appropriated sittings? *Answer* 100. [Unsigned and undated.]

142 HO 129 167 14

CHAPEL. *Denomination* Baptist. *Erected* 1843. A separate and entire building. Used exclusively for worship. *Free sittings* 95. *On 30 March* In evening Total Congregation 66. *Remarks* The chapel is for Sabbath evening services. *Signed* Abraham Atterbury, Manager.

143 **LITTLE HOUGHTON** Population 558 HO 129 167 15

ST MARY THE VIRGIN'S CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land. *Sittings* about 310. *On 30 March* In morning General Congregation 129, Sunday Scholars 91; in afternoon General Congregation 159, Sunday Scholars 91.
Remarks The vicarages of Little Houghton and Brafield on the Green are a consolidated living. Annual income from the two together £285. *Signed* Christopher Smyth, Vicar of Little Houghton.

144 HO 129 167 16

CHAPEL. *Denomination* Methodist. *Erected* 1848. A separate and entire building. Used exclusively for worship. *Free sittings* 32; *other sittings* 44. *On 30 March* In afternoon General Congregation 51; in evening General Congregation 72. *Signed* William Moore, Steward.

145 **GREAT HOUGHTON** Population 317 HO 129 167 17

CHURCH. A Grecian church about 150 years rebuilt; the *ne plus ultra* of ugliness, not known to whom dedicated; I should think from the Quaker state of architecture to William Penn.[77] *Consecrated* before 1800. *Endowed* with garden orchard £5; tithe, net now about £490; glebe now about £4 per acre; permanent endowment at about £6; 36 acres – 25% rated and tithe free; pew rents none; fees none except perhaps 10s.0d. for marriages, always returned by me. [All other income headings recorded with 0]. Free sittings 120; other sittings 56. On 30 March In morning General Congregation 58, Sunday Scholars 67; in afternoon General Congregation 93, Sunday Scholars 66; in evening no service. Average attendance, much the same. Signed Chas. Hy. Hutton, Rector.

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[77] St Mary's Church, Great Houghton, was rebuilt in a classical style of architecture in 1753–55 under the direction of David Hiorne of Warwick (*Northampton Mercury*, 17 September 1753 and 31 March 1755). It was restored in 1878 when, to quote Nikolaus Pevsner, 'the Georgian windows received their [present] painful two-light subdivision', and other eighteenth century features were also obliterated. A second restoration followed in 1911. Mr Hutton's comments reflect admirably the low esteem with which Georgian ecclesiastical architecture was generally regarded at the time of the Gothic revival in the nineteenth century.

146 **HARDINGSTONE** Population 1196 HO 129 167 18

ST EDMUND'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land and tithes, said to be of the annual value of £550. *Free sittings* 150; *other sittings* 244. *On 30 March* In morning General Congregation 120, Sunday Scholars 63; in afternoon General Congregation 150, Sunday Scholars 62. *Average attendance,* in morning General Congregation 130, Sunday Scholars 70; in afternoon General Congregation 160, Sunday Scholars 70.
Remarks The hamlet of Cotton End is one mile and a half from the parish church. In this parish there is an infant school in Hardingstone and another in Cotton End: but no school for children of a more advanced age. *Signed* G. C. Jackson, Curate.

147 HO 129 167 19

[PLACE OF WORSHIP]. *Denomination* Wesleyan. *Erected* before 1810. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 40; *standing* none. *On 30 March* In afternoon General Congregation 21; in evening General Congregation 25. *Average attendance* during previous 12 months, General Congregation 40.
Remarks A branch of the Wesleyan Methodist [Church], Gold Street, Northampton. *Signed* Wm. Cox, Steward.

148 HO 129 167 25

[PLACE OF WORSHIP]. *Denomination* Baptist. *Erected* about the year 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 60. *On 30 March* In evening General Congregation 38.
Remarks A branch of the chapel in College Street, Northampton. *Signed* Thos. Underwood,[78] Deacon.

149 **PRESTON DEANERY** Population 65 HO 129 167 20

CHURCH. *Free sittings* about 45; *other sittings* about 45.
Remarks Average number of attendants rather under 50. There probably was about that number on March 30, but having been confined by severe illness on that day, cannot speak with certainty. There is only single service. No school. *Date* 18 October 1851. *Signed* Samuel Perkins, Vicar, [address] Hackleton.
Remarks [on reverse side of return] The church of Preston Deanery is a very old one situated in the County of Northampton and Diocese of Peterborough. On the last return the parish was found to contain only 65 inhabitants. The parish is too small to support or require a school. Such children as wish for instruction have right of admission to the free school of the closely adjoining parish of Piddington.

150 **PIDDINGTON** Population 559 HO 129 167 21

ST JOHN THE BAPTIST'S CHURCH. *Consecrated* before 1800. *Endowed* with fees

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[78] Kelly 47 describes Thomas Underwood, Hardingstone, as a farmer, shopkeeper and beer retailer.

£2 10s.0d. *Free sittings* 110; *other sittings* 239. *On 30 March* In afternoon General Congregation 149, Sunday Scholars 103. *Average attendance* during previous 12 months, in morning General Congregation 50, Sunday Scholars 116; in afternoon General Congregation 170, Sunday Scholars 116.
Remarks The endowment of this parish is included in Horton. From this endowment should be deducted house and rates and taxes of the same (there being no residence), and also curate's stipend, there being two churches. *Signed* John Downes, Minister of the parish, Horton.

151 **HACKLETON [Hamlet of Piddington]** Population 497 HO 129 167 22

BAPTIST CHAPEL. *Erected* 1809. A separate and entire building. Used exclusively for worship. *Free sittings* 195; *other sittings* 157. *On 30 March* In morning General Congregation 117, Sunday Scholars 96; in afternoon General Congregation 191, Sunday Scholars 100; in evening General Congregation 208, Sunday Scholars 80. *Average attendance* during previous 12 months, in morning General Congregation 130, Sunday Scholars 90; in afternoon General Congregation 200, Sunday Scholars 90; in evening General Congregation 200, Sunday Scholars 80.
Remarks 195 Free sittings include 90 for Sunday Scholars. *Signed* William Knowles, Minister.

152 **HORTON** Population 56 HO 129 167 23

ST MARY'S CHURCH. *Consecrated* before 1800. *Endowed* with permanent endowment £97 11s.6d. *Free sittings* 20; *other sittings* 60. *On 30 March* In morning General Congregation 73. *Average attendance* during previous 12 months, in morning General Congregation 50.
Remarks There is only one service at Horton, several of the congregation come from the adjoining parishes. The attendance is very variable, sometimes exceeding the number given, but the average is fair. *Signed* John Downes, Minister of the parish, Horton.

153 **QUINTON** Population 133 HO 129 167 24

ST JOHN THE BAPTIST'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £265; other permanent endowment, modus £1 5s.0d. *Free sittings* 48; *other sittings* 50; *total sittings* 98 besides forms for children 80. *On 30 March* In morning General Congregation 40, Sunday Scholars 16; in afternoon General Congregation 47, Sunday Scholars 16. *Average attendance*, in morning General Congregation 40, Sunday Scholars 21; in afternoon General Congregation 49, Sunday Scholars 21.
Remarks The total number of churchgoers is about 74 or 75. *Signed* S. B. Ward, Rector.

154 R **COURTEENHALL** Population 135 HO 129 167 26

CHURCH. *Question* Whether the parish of Courtenhall [sic] contains a separate church or not. *Answer* Courtenhall (sic) a separate church and in excellent repair both internally and externally. *Question* If it does, the number of free and other sittings therein and General Congregation attending it. *Answer* Courtenhall [sic] Church has fourteen pews, enclosed, with free open seats to hold 100 persons. Congregation on the average 100. *Signed* F. T. Jeyes, Registrar of Births, Marriages and Deaths. *Date* 15 March 1852.

155 **ROADE** Population 695 HO 129 167 27

CHURCH. An ancient church. *Endowed* with land 81 acres, £105. *Free sittings* 125. *On 30 March* In morning General Congregation 150, Sunday Scholars 100; in afternoon Total Congregation 200 or 300. *Signed* Alexander W. Annand, Vicar.

156 [See 157] HO 129 167 28

CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1846. A separate building. Used exclusively for worship. *Sittings* ample space. *On 30 March* In afternoon General Congregation 80; in evening General Congregation 80, Sunday Scholars none. *Average attendance,* in morning and afternoon [sic] General Congregation 80, Sunday Scholars none. *Signed* Bennett Kemp, Chapel Steward. *Date* 17 October 1851.

157 R [See 156] HO 129 167 26

WESLEYAN METHODIST CHAPEL. *Question* The number of free and other sittings provided. *Answer* Free and other sittings to hold 150 persons. *Signed* F. T. Jeyes, Registrar of Births, Marriages and Deaths. *Date* 15 March 1852.

158 HO 129 167 29

[PLACE OF WORSHIP]. *Denomination* Baptist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *other sittings* 350. *On 30 March* In morning General Congregation 135, Sunday Scholars 57; in afternoon General Congregation 214, Sunday Scholars 64; in evening General Congregation 310. *Signed* Thomas Brooks, Minister.

159 **MILTON [MILTON MALSOR]** Population 627 HO 129 167 30

CHURCH OF THE HOLY CROSS. An old parish church. *Endowed* with glebe near 200 acres and 2 cottages and parsonage house, fees and dues £1 10s.0d., Easter offerings not paid. *Free sittings* 272; *other sittings* 103. *On 30 March* In morning General Congregation 60, Sunday Scholars 50; in afternoon General Congregation 105, Sunday Scholars 52. *Signed* Thomas Atherton Kershaw, Rector.

160 HO 129 167 31

BAPTIST CHAPEL. *Erected* 1827. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 128; *standing* 60. *On 30 March* In morning General Congregation 90, Sunday Scholars 30; in afternoon General Congregation 110, Sunday Scholars 40; in evening General Congregation 100. *Signed* John Hedge,[79] Deacon. *Date* 7 April 1851.

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[79] Kelly 47 describes John Hedge, Milton Malsor, as a farmer, shopkeeper and beer retailer.

161 [See 162 R] HO 129 167 32

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. Not a separate and entire building. Not used exclusively for worship. *On 30 March* In afternoon Total Congregation 30; in evening Total Congregation 30. *Average attendance* during previous 12 months, in afternoon Total Congregation 36; in evening Total Congregation 50. *Signed* William Collier,[80] Manager.

162 R [See 161] HO 129 167 26

WESLEYAN METHODIST CHAPEL [HOUSE]. *Question* The number of free and other sittings provided. *Answer* Milton Methodist Chapel is part of a dwelling house which is licensed. Owner and occupied William Collier. Congregation average 35: they sit on forms or seats, all open. *Date* 15 March 1852. *Signed* F. T. Jeyes, Registrar of Births, Marriages and Deaths.

163 **ROTHERSTHORPE** Population 244 HO 129 167 33

ST PETER AND ST PAUL'S CHURCH. The church is dedicated to St Peter and St Paul and consists of a nave, chancel, north and south aisles and at west end a pack-saddle tower, and at the south side a porch. It is an ancient parish church with separate parish. *Consecrated* before 1800. *Endowed* with 63 acres rent £100, fees a few shillings, Easter offerings a few shillings. *Free sittings* 96; *other sittings* 204. *On 30 March* In morning General Congregation 50, Sunday Scholars 35; in afternoon General Congregation 64, Sunday Scholars 35. *Average attendance,* in morning General Congregation 100, Sunday Scholars 40; in afternoon General Congregation 150, Sunday Scholars 40.
Remarks Some of the Sunday Scholars have within the last half year gone to service, which accounts for the diminution in numbers. *Signed* John P. Carey, Vicar.

164 HO 129 167 34

CHAPEL. *Denomination* Baptist. *Erected* 1840. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* 45.
On 30 March In evening General Congregation 53. *Average attendance* during previous 12 months, in evening General Congregation 65.
Remarks The numbers present last evening were fewer than usual. The chapel is connected with the Baptist church at Kislingbury. *Signed* Joseph Lea, Minister, Kislingbury.

165 **COLLINGTREE** Population 234 HO 129 167 35

CHURCH. An ancient parish church. *Consecrated* before 1800. *Other sittings* 28 [and] gallery; *Total sittings* 29 [pencilled in margin 174]. *On 30 March* In afternoon General Congregation 90 [40 recorded as total number]. *Signed* Benjamin Hill,[81] Minister.

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[80] Whellan 49 describes William Collier, Milton Malsor, as a shoemaker.

[81] The Rev. Benjamin Hill, Rector of Collingtree, 1820–55, was also Rector and Patron of Plumpton (see 72), 1820–55.

166 HO 129 167 36

WESLEYAN METHODIST CHAPEL. *Erected* 1820. An entire building. Used exclusively for worship. *Free sittings* 40; *other sittings* 68; *standing* 40. *On 30 March* In morning Sunday Scholars 14; in afternoon General Congregation 52, Sunday Scholars 14; in evening General Congregation 50. *Average attendance,* in morning Sunday Scholars 22; in afternoon General Congregation 52, Sunday Scholars 22; in evening General Congregation 50.
Signed William Clayson, Superintendent of the School.

167 **WOOTTON** Population 877 HO 129 167 37

ST GEORGE'S CHURCH. *Consecrated* before 1800. *Endowed* with land *£578, tithe modus £1 6s.8d., permanent endowment 10s., fees £1 10s.0d. *Free sittings* 160; *other sittings* 222. *On 30 March* In morning General Congregation 118, Sunday Scholars 85; in afternoon General Congregation 128, Sunday Scholars 84. *Average attendance* during previous 12 months, in morning General Congregation 110, Sunday Scholars 95; in afternoon General Congregation 150, Sunday Scholars 95.
Remarks *£578 is as near as may be the gross rental making no deduction for repairs etc. *Signed* J. P. Lightfoot,[82] Minister <Rector>.

168 HO 129 167 38

CHAPEL. *Denomination* Wesleyan. *Erected* 1828. A separate and entire building. Used exclusively for worship and a Sunday School. *Free sittings* 30; *other sittings* 49. *On 30 March* In afternoon General Congregation 46, children 60; in evening General Congregation 60. *Signed* Wm. Marriott,[83] Steward, Wootton Mills.

169 R **LITTLE BILLING** Population 93 HO 129 168 1

ALL SAINTS' CHURCH. *Average attendance,* in morning, afternoon, evening; from 80 to 200. *Signed* J. A. Whiting, Registrar, St Giles, Northampton. *Date* 18 October 1851.

170 **BILLING MAGNA [GREAT BILLING]** Population 459 HO 129 168 2

ST ANDREW'S CHURCH. An ancient parish church. *Consecrated* long before 1800. *Endowed* with glebe £520, fees £1. *Sittings open* to all 100; *sittings appropriated* to dwellings 160, all free of pay; *total sittings* 260 about. *On 30 March* In morning General Congregation 75 adults, Sunday Scholars 70; in afternoon General Congregation 90, Sunday Scholars 70. *Signed* J. Walker, Rector.

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[82] John Prideaux Lightfoot, Fellow of Exeter College, Oxford, 1824–34, Tutor, 1827–54, Bursar, 1828, Dean 1830, Rector of Wootton, 1833–54, Rector of Exeter College, Oxford, 1854–87, Vice-Chancellor of Oxford University, 1862–66, Hon. Canon of Peterborough Cathedral, 1853–87. Died 23 March 1887. Father of Reginald Prideaux Lightfoot, Vicar of Preston Deanery, 1863–67, Towcester, 1867–71, Wellingborough, 1871–90, Hon. Canon of Peterborough, 1876–80, Archdeacon of Oakham, 1880–1906, Rector of Uppingham, 1890–1906, Prolocutor of the Lower House of Convocation, 1900.

[83] William Marriott is described in Kelly 1847 as a miller.

171 R HO 129 168 3

WESLEYAN CHAPEL. *Erected* 7 or 8 years. A separate and entire building.
On 30 March In morning Total Congregation 30; in evening Total Congregation 35.
Remarks Seldom more than 35. *Signed* J. A. Whiting, Registrar, Northampton. *Date* 18 October 1851.

172 **WESTON FAVELL** Population 508 HO 129 168 5

ST PETER'S CHURCH. An ancient parish church supposed to have been erected in the 12th century in the reign of Henry 2nd. *Endowed* with *land 103 acres, fees about £1 16s.0d. *Free sittings* 155 besides seats for 80 children; *other sittings* pews to accomodate 105. *On 30 March* In morning General Congregation 90, Sunday Scholars 84; in afternoon General Congregation 120, Sunday Scholars 84. *Average attendance* during previous 12 months, in morning General Congregation 90, Sunday Scholars 86; in afternoon General Congregation 140, Sunday Scholars 86.
Remarks *The net annual value after the payment of Property Tax, Window Tax and Rates is £215 out of which a curate is paid £50, [and deductions must also be made for] the repairs of house, chancel, barn, etc. etc. etc. £[not indicated]. *Signed* R. H. Knight, Rector.

173 R [See 174 R] HO 129 168 6

BAPTIST CHAPEL. *Erected* 14 or 15 years. A separate building. *Free sittings* 45. *On 30 March* In morning Total Congregation 15.
Remarks Never more than 15 or 20. *Signed* J. A. Whiting, Registrar, St Giles, Northampton. *Date* 18 October 1851.

174 R [See 173 R] HO 129 168 15

BAPTIST CHAPEL. *Question* The number of free and other sittings provided in Weston Favell Baptist Chapel. *Answer* It will hold from 40 to 50 all free sittings. The house belongs to a person whose income is 16s.0d per year for its use. It was formerly a little barn. [Undated and unsigned.]

175 [See 176 R] HO 129 168 7

WESLEYAN PREACHING HOUSE. No chapel. *Erected* before 1800; very old. Not a separate and entire building. Not used exclusively for worship. *Free sittings* all. *On 30 March* In afternoon Total Congregation 50; in evening Total Congregation 100.
Remarks I believe this to be a correct estimate of the place, name and number of persons attending divine service. I have only been resident in Weston about six months since then the Lord [h]as blessed the labours of his people, about 30 persons have joined church membership many of whom can set to their seal [that] God is gracious to forgive the sins of His people who call upon Him. *Signed* John Reynolds, Leader.

176 R [See 175] HO 129 168 15

WESLEYAN PREACHING HOUSE. *Question* The number of free and other sittings provided in Weston Favell preaching house. *Answer* There is no stated place of Wesleyans; there are many meetings held first at one room and then another. [Undated and unsigned]

177 **ABINGTON** Population 164 HO 129 168 8

ST PETER AND ST PAUL'S CHURCH. An ancient parish church. *Consecrated* before 1800. Part of the old church was blown down.[84] Built up by J. H. Thursby Esq. Private benefaction etc., [£]1100. Total cost [£]1100. *Endowed* with permanent endowment £100. *Free sittings* 27 pews containing 190 sittings. *On 30 March* In morning General Congregation 46, Sunday Scholars 18; in afternoon General Congregation 56, Sunday Scholars 19.
Remarks The church is larger than common village churches and able to hold many more than the whole population which is only about 130 altogether. *Signed* Frederic Thursby, Rector.

178 **NORTHAMPTON** Population 26,657 HO 129 168 4

SOCIETY OF FRIENDS MEETING HOUSE. Wellington Street, Northampton. *Erected* before 1800 [sic]. A separate and entire building. Used exclusively for worship. *Admeasurement in superficial feet, On the Floor or Area* 2240; *In the Galleries* No Gallery. *Estimated Number of Persons capable of being seated, On the Floor or Area* 400. *Estimated Number of Attendants on Sunday 30th March* In morning 59; in evening 450.
Remarks A public meeting was held in the evening. *Signed* Gray Hester,[85] Northampton.

179 HO 129 168 9

ST GILES' CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with Quen Anne's Bounty £10, two charitable bequests £45, fees £30,
Easter offerings £14. *Free sittings* 144; *other sittings* 276. *On 30 March* In morning General Congregation 352, Sunday Scholars 297; in afternoon General Congregation 363, Sunday Scholars 181.
Remarks The number of sittings as given above is exclusive of seats in the aisles which are appropriated to the school children. In the afternoon about 150 or 160 children are left at the school to be catechised instead of being taken to church. *Signed* Wm. Lampton Scott,[86] Curate.

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[84] Abington Church was rebuilt after a storm had badly damaged it in 1821 (Pevsner).

[85] The meeting house in Wellington Street was opened on 11 October 1830 (*Northampton Mercury,* 23 Oct. 1830). Kelly 47 describes Gray Hester, Bridge Street, Northampton, as a grocer and agent to the Birmingham Fire and National Provident Life Assurance Companies.

[86] The Rev. William Lampton Scott was a brother of George Gilbert Scott, the famous architect (see also 54). St Giles' Church was restored and enlarged in 1853–55. Although this work was carried out by E. F. Law, a local architect, it was based on a report made a few years previously by G. G. Scott (Pevsner).

180 HO 129 168 10

ST THOMAS'S HOSPITAL CHAPEL [St Giles' St.]. Situate within the hospital. *Consecrated* about the year 1834. *Under what circumstances* Upon the completion of the hospital for the care of the poor, [for] inmates of the hospital who attend divine service there. *Erected* by the Corporation [of Northampton] who were then trustees of the hospital. *Cost defrayed* by private benefaction. Total cost of the hospital chapel £1300. *Endowed* with permanent endowment £10 10s. 0d. [payment to] chaplain £10 10s. 0d. *Free sittings* for the inmates 70. *Remarks* The vicar of the parish of All Saints' is ex-officio chaplain of the hospital where divine service is performed on a Friday in the chapel, and all the poor inmates who are able then attend and the average number is about 15. *Signed* H. L. Stockburn,[87] Warden, Hospital.

181 HO 129 168 11

ST EDMUND'S NATIONAL INFANT'S SCHOOL HOUSE. District under Sir Robert Peel's Act (6 and 7 Vic., c.37). *Situated* St Edmund's Row. *Licensed* May 1849 until the church now in the course of erection be completed. *Endowed* with permanent endowment £130 [from] Ecclesiastical Commissioners. *Free sittings* 40 to 50. *On 30 March* In afternoon Sunday Scholars 36. *Average attendance*, in afternoon Sunday Scholars 35 to 40. *Signed* James T. Brown, Incumbent Minister, St Edmund's.

182 HO 129 168 12

UNION WORKHOUSE CHAPEL [Wellingborough Road]. *Consecrated* 1836. *Endowed* with £50 from Board of Guardians. *Free sittings* 260; *other sittings* 10. *On 30 March* In morning General Congregation 51, Sunday Scholars 56. *Signed* Wm. Lampton Scott, Chaplain.

183 HO 129 168 13

PROVIDENCE CHAPEL [St. Giles Street]. *Denomination* Particular Baptist. *Erected* 1822 or 1823. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 200. *On 30 March* In morning General Congregation 100; in afternoon General Congregation 150; in evening General Congregation 150. *Signed* William Leach, Baptist Minister, Park Street, Northampton.

184 HO 129 168 14

CHAPEL. *Denomination* Christian. Upper room.[88] Used exclusively for worship and lectures. *Free sittings* seats for 200. *On 30 March* In morning General Congregation 30; in afternoon General Congregation 40; in evening General Congregation 100.

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[87] Kelly 47 describes Henry Lenton Stockburn as being in partnership with [Thomas] Osborn[e] as a tea-dealer, grocer, hop merchant and agent for the Phoenix Fire Office. Their premises were in the Drapery. Stockburn had been Mayor of Northampton for the year 1830–31.

[88] It is unclear where this meeting was located. Its return is in the sequence for St Giles parish. The reference to Kingswell Street appears to be the residence of the treasurer which was in All Saints parish.

Remarks This place of worship was designed for a tobacco manufactory; after some time it did not answer for this purpose, then it was set up for two separate purposes, the upper part for a place of worship, the lower for a warehouse. *Signed* Thomas Tebbutt, Treasurer, Kingswell Street.

185 R HO 129 168 15

CHURCH. Question Whether the parish of St Sepulchre contains a separate church or not. *Answer* There is a parish church of St Sepulchre's, but a few years ago a district was formed out of the parish of St Sepulchre with the [adjacent] extra-parochial [land], which I explained a short time since. *Question* If it does, the number of free and other sittings provided therein and also the General Congregation attending it. *Answer* About 250 free sittings, other sittings 38. The church will hold about 500 or 600 say; the church is about to be enlarged.[89] [Undated and unsigned.]

186 HO 129 168 16

ST ANDREW'S DISTRICT CHURCH, under the provisions 1 and 2 William IV Cap. 38. The Private Patronage Act for Ecclesiastical Purposes. In parish of St Sepulchre. *Consecrated* 30 November 1842. Subscriptions. *Cost defrayed* by private benefaction £6661 6s. 8d. *Endowed* with permanent endowment £32 per annum, pew rents £48. *Free sittings* 400; *other sittings* 800. *On 30 March* In morning General Congregation 350, Sunday Scholars 70; in evening General Congregation 600, Sunday Scholars 70. *Average attendance,* in morning General Congregation 350, Sunday Scholars 70; in evening General Congregation 600, Sunday Scholars 70. *Signed* Thomas Storer, Incumbent.

187 HO 129 168 17

CHAPEL. Grafton Street. *Denomination* Millenarian Baptist. *Erected* about 1840. A separate and entire building. Used exclusively for worship and Sunday School. *Free sittings* 138; *other sittings* 175. *On 30 March* In morning General Congregation 82, Sunday Scholars 53; in afternoon Sunday Scholars 67; in evening General Congregation 215. *Signed* Joseph Brown, Pastor and Chaplain at the General Cemetery.

188 [See 189 R] HO 129 168 19

CHAPEL, Grey Friars Street [on junction with Prince's Street, and usually known as Mount Sion [sic] Baptist Chapel]. *Denomination* Baptist. *Erected* 1839. A separate and entire building. Used exclusively for worship. *Free sittings* 152 plus 120 [total] 272; *other sittings* 250. *On 30 March* In morning General Congregation 130, Sunday Scholars 120; in afternoon General Congregation 300, Sunday Scholars 150; in evening General Congregation 230. *Average attendance,* in morning General Congregation 150, Sunday Scholars 130; in afternoon Sunday Scholars 170; in evening General Congregation 300.

Remarks The chapel is 57 feet by 44 feet. The schoolroom underneath it, above two-thirds of the size of the chapel. There are two sets of raised seats on each side of the chapel for the

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[89] The nave, aisles and chancel of St Sepulchre's Church were restored and enlarged by George Gilbert Scott in 1860–64. The restoration of the rotunda was carried out a few years later (Pevsner).

Sunday School and a large pew for the organist and choir making 120 additional sittings to those named in column VII. *Signed* Joseph Pywell, Minister, 3 Leicester Terrace.
[Additional remarks on separate sheet. HO 129 168 18]
Remarks The afternoon service is called a United Service as it is held in turn in the Independent and Baptist Chapels in the town, in neither of which is there a stated afternoon service. This service is held chiefly for the convenience of servants and persons of that class who are not able to attend divine service in any other part of the Sabbath. *Signed* J. Pywell.

189 R [See 188] HO 129 168 22

MOUNT SION CHAPEL,[90] Grey Friars Street. *Denomination* Baptist. *On 30 March* Total Congregation 550. *Date* 15 October 1851. *Signed* J. A. Whiting, Registrar, St Giles', Northampton.

190 HO 129 168 20

NEW HALL AND TEMPERANCE ROOM. Newland. *Denomination* Latter Day Saints. *Erected* 1848.A separate and entire building. Not used exclusively for worship. *Free sittings* 400 or more. *On 30 March* In morning General Congregation 30; in evening General Congregation 100. *Average attendance* during previous 6 months, in morning General Congregation 30; in evening General Congregation 150.
Remarks It has been used as a place of religious worship about seven months only. The Society met before in a private room in Castle Street. *Signed* Job Smith, Elder: at Mr A. Smith's, Newland.

191 HO 129 168 21

CENTENARY CHAPEL, Todds Lane [Grafton Street]. *Denomination* Wesleyan Methodist. *Erected* 1839. A separate and entire building. Used exclusively for worship. *Free sittings* 115; *other sittings* 212. *On 30 March* In morning General Congregation 115, Sunday Scholars 51; in afternoon General Congregation 45, Sunday Scholars 67; in evening General Congregation 81. *Average attendance* during previous 12 months, in morning General Congregation 140, Sunday Scholars 54; in evening General Congregation 180. *Signed* John Perkins,[91] Secretary to Trustees, Drapery.

192 R HO 129 168 23

ROMAN CATHOLIC CHAPEL.[92] [Leicester Road] *On 30 March* Total Congregation 300. *Signed* J. A. Whiting, Registrar, St Giles', Northampton. *Date* 16 October [1851.]

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[90] This entry relates to the same place of worship as 188, but it is unclear why the Registrar deemed this supplementary information was necessary, or the significance of the number 550 for Total Congregation which does not agree with the numbers supplied by Joseph Pywell. The registrar may have been under the mistaken impression that 'Mount Sion Chapel' and the 'Chapel in Grey Friars Street' were separate and distinct places of worship.

[91] Whellan 49 describes John Perkins, The Drapery, Northampton, as a grocer (see also 139 and 350)

[92] The Collegiate Chapel of St Felix (designed by A. W. Pugin and opened on 24 June 1844), which since the restoration in England in September 1850 of the

193 HO 129 168 24

ALL SAINTS' CHURCH. *Consecrated* before 1800. *Endowed* with tithe £100, fees £36, voluntary offerings £230, other sources £35. *Free sittings* 600; *other sittings* 1200. *On 30 March* In morning General Congregation 615, Sunday Scholars 125; in afternoon General Congregation 368, Sunday Scholars 83; in evening General Congregation 1046. *Average attendance,* in morning General Congregation 860; in afternoon General Congregation 400; in evening General Congregation 1200. *Signed* William Wales,[93] Vicar.

194 HO 129 168 25

ALL SAINTS' SOUTH QUARTER SCHOOL ROOM. *Licensed* 1850.[94] Temporarily licensed by the Bishop of the Diocese. *Cost* £770 8s. 3d. *Defrayed* by voluntary contributions and private benefaction. *Endowed* No endowment. *Free sittings* 240. *On 30 March* In evening General Congregation 137. *Average attendance,* in morning General Congregation 40; in evening General Congregation 140.
Remarks Service alternately morning and evening. *Signed* Wm. Wales, Vicar of All Saints'.

195 HO 129 168 26

ALL SAINTS' PAROCHIAL SCHOOL [Horseshoe Street]. *Licensed* 1840 (about). Temporarily licensed by the Bishop. *Erected* by voluntary contributions for the most part. *Cost defrayed* by Parliamentary grant partly, private benefactions or subscriptions principally. No means of ascertaining more [information]. H[amlet].C[lark]. *Space available* The schools when thrown open as on Sundays contain an area of 80 feet × 40 feet plus 15 feet × 80 feet; 4400 feet. [square feet]. *On 30 March* Teachers 38, Sunday Scholars 434. *Signed* Hamlet Clark, Curate.

196 HO 129 168 27

ST KATHERINE'S DISTRICT CHURCH. Built under Act 1 and 2 William IV. *Consecrated* October 1839. An additional church, the district takes from the parish of All Saints' in this

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Roman Catholic hierarchy had been the cathedral church of the newly-created Diocese of Northampton.

[93] The Rev. William Wales was Vicar of All Saints', Northampton, 1832–59; Hon. Canon of Peterborough Cathedral, 1846–50; Chancellor of the Diocese of Peterborough, 1850–89; Rector of Uppingham, Rutland, 1859–76. An able parochial administrator, he was the driving force behind the formation of the ecclesiastical district of St Katharine (196) out of the ancient parish of All Saints, and also the building of All Saints' parochial schools (195), the first of their kind in Northampton.

[94] South Quarter (Bridge Street from South Bridge to the modern Plough Hotel), a low-lying area which contained some of the worst slums in Northampton, had been ravaged by cholera in 1849, and this school, which also served as a mission church, was opened in July 1850 as a thank-offering for the end of the epidemic. In later years it was known as St Luke's mission church.

town. *Cost and how defrayed* Partly by [Miss] Hyndman's Charity [Miss Hyndman's Trustees], partly by private benefaction or subscriptions. Total cost £5800*. *Permanent endowment* funded £33, pew rents about £160, fees about £3. *Free sittings* 398; *other sittings* 800. *On 30 March* In morning General Congregation 293, Sunday Scholars 156; in evening General Congregation 660, Sunday Scholars none. *Average attendance*, in morning General Congregation 460; in evening General Congregation from 700 to 800.
Remarks The evening congregations are always much larger in the winter than in the spring and summer, the numbers for the 30th were counted at the church gate. In the evening being nearly dark, some mistakes may have occurred. *Exclusive of £1200 funded in the 3% Consols for endowment and repairs. *Signed* Benjamin Guest, Perpetual Curate.

197 HO 129 168 28

CHAPEL. Commercial Street. *Denomination* Independent. *Erected* 1829. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 500 besides the Sunday School. *On 30 March* In morning General Congregation 317, Sunday Scholars 228; in afternoon Sunday Scholars 261; in evening General Congregation 425. *Average attendance* during previous 12 months, in morning General Congregation 350, Sunday Scholars 300. *Signed* Edwd. T. Smith, Minister.

198 HO 129 168 29

CHAPEL. Kingswell Street. *Denomination* Baptist.[95] *Erected* 1834. A separate and entire building. Used exclusively for worship. *Total sittings* 300. *On 30 March* In morning General Congregation 50, Sunday Scholars 30; in afternoon General Congregation 35, Sunday Scholars 40; in evening General Congregation 100.
Remarks The resident minister from home on 30 March 1851. *Signed* Geo. [?] Hall, Assistant Minister.

199 HO 129 168 30

CHAPEL. College Street. *Denomination* Baptist. *Erected* before 1800. A separate chapel and Sunday School. Used exclusively for worship. *Free sittings* 120; *other sittings* 606; *standing* 60 or 70. *On 30 March* In morning General Congregation 750, Sunday Scholars 230; in evening General Congregation 680, Sunday Scholars 120. *Average attendance* during previous 12 months, in morning General Congregation 850; in evening General Congregation 850.
Remarks Our own minister being from home, the attendance as given has not been so good as it generally is. *Signed* Thomas Ager, Deacon; William Gray,[96] Deacon, [The] Drapery.

200 HO 129 168 31

CHAPEL. King Street. *Denomination* Independent. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 420. *On 30 March*

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[95] This chapel was described as 'Baptist (General)' in Kelly 47 and Whellan 49. It seems to have closed soon after 1851 and is not mentioned in Kelly 54.

[96] Kelly 47 describes William Gray, The Drapery, Northampton, as a grocer, tallow chandler, dealer in British wines, and ale and porter merchant.

In morning General Congregation 205, Sunday Scholars 68; in evening General Congregation 180, Sunday Scholars 22. *Average attendance* during previous 12 months, in morning General Congregation 230, Sunday Scholars 68; in evening General Congregation 250, Sunday Scholars 22.
Remarks There is an afternoon service in rotation with 4 other chapels in the town at which the attendance averages about 450 adults and children. *Signed* Geo. Nicholson, Minister.

201 [See 202 R] HO 129 168 33

[PLACE OF WORSHIP], [King Street]. *Denomination* Unitarian. A separate and entire building. Used exclusively for worship. *On 30 March* In morning General Congregation 150, Sunday Scholars 80; in evening General Congregation 160. *Signed* Walter D. Jeremy, Minister.

202 R [See 201] HO 129 168 32

UNITARIAN CHAPEL. Number of sittings free 95: appropriated 195. [Undated and unsigned.]

203 HO 129 168 34

TABERNACLE. King Street. *Denomination* Wesleyan Association. *Erected* since 1800. Not a separate and entire building. Used exclusively for worship. *Free sittings* 35; *other sittings* 179; *standing* 20. *On 30 March* In morning General Congregation 80, Sunday Scholars 27; in afternoon Sunday Scholars 27; in evening General Congregation 120. *Average attendance* during previous 2 months, in morning General Congregation 120; in evening General Congregation 200.
Remarks Our congregations were smaller last Sabbath on account of there being several special services in the town. Our congregations for the three Sabbaths previous were 200. *Signed* William T. Symons, Association Minister.

204 HO 129 168 35

CHAPEL. Horse Market. *Denomination* Primitive Methodist. *Erected* 1840. A separate and entire building. Used exclusively for worship. *Free sittings* 128; *other sittings* 172; *standing* none except the aisles. *On 30 March* In morning General Congregation 70, Sunday Scholars 9; in afternoon General Congregation 77, Sunday Scholars 15; in evening General Congregation 128, Sunday Scholars none. *Signed* John Burroughs, Minister.

205 HO 129 168 36

WESLEYAN METHODIST CHAPEL. Gold Street. *Erected* 1815. An entire building.Used exclusively for worship. *Free sittings* 350; *other sittings* 720. *On 30 March* In morning General Congregation 477, Sunday Scholars 160; in afternoon General Congregation 276; in evening General Congregation 1155. *Signed* Benjn. Andrews, LL.D., Newland.

206 HO 129 168 37

CASTLE HILL MEETING [Doddridge]. *Denomination* Independent. *Erected* 1696. A separate and entire building. Used exclusively for worship. *Free sittings* 159; *other sittings* 547; *standing* no space for standing room but the aisles. *On 30 March* In morning General Congregation 400, Sunday Scholars 200; in evening Total Congregation 360.
Remarks Average congregation about 500. *Signed* John Bennett, Minister, St Mary's Street.

207 HO 129 168 38

ST PETER'S CHURCH. An ancient parish church. *Consecrated* before 1800.
Endowed with tithe £350. *Free sittings* 188; *other sittings* appropriated 84, for children 75. *On 30 March* In morning General Congregation 42, Sunday Scholars 53. *Average attendance*, in morning General Congregation 45; in afternoon General Congregation 75.
Remarks The church is now undergoing repair[97] and the service is now performed in a neighbouring school room. There is but one service each Sunday, alternately morning and afternoon.
Signed Haviland de Sausmarez, Rector, St Peter's with Upton.

208 **KINGSTHORPE** Population 1586 HO 129 168 39

CHURCH. Ancient, partly Norman. *Endowed* all land*. *Sittings* almost all free [500 written in margin]; total 553†. *On 30 March* In morning General Congregation 117, Sunday Scholars 148; in afternoon General Congregation 283, Sunday Scholars 134.
Remarks *Not having had the living so long as to have yet received a year's income. †Exclusive of the children's sittings. *Signed* John Wightman,[98] Incumbent.

209 HO 129 168 40

BAPTIST CHAPEL. *Denomination* Particular Baptist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 158; *other sittings* 122. *On 30 March* In morning General Congregation 56, Sunday Scholars 67; in afternoon General Congregation 106, Sunday Scholars 65; in evening General Congregation 102.
Remarks The present chapel was erected in 1835 in lieu of an old one on another site now used as a dwelling house. The Sunday scholars occupy a portion of the free sittings. *Signed* Joseph Litchfield, Minister.

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[97] St Peter's Church was restored in 1850–52 according to plans by George Gilbert Scott (Robert Meyricke Serjeantson, *A History of the Church of St Peter, Northampton*, 1904, 68–9).

[98] The Rev. John Wightman, Vicar of Saltford (Somerset), 1812–54; St Alkmund's, Shrewsbury, 1818–40; Co-brother of St Katharine's Hospital, London, 1821–1854; Vicar of Kingsthorpe, 1850–54. He married the daughter of an expatriated Russian prince, a lady who was friend and companion of Pricess Charlotte (died 1818), daughter of the Prince Regent. Charles Edward Leopold Wightman, their elder son, had three royal sponsors: Edward, Duke of Kent (father of Queen Victoria), Princess Charlotte and Leopold, King of the Belgians. The value of the living of Kingsthorpe was stated in *The Clergy List for 1855* to be £700 annually.

210 R **DALLINGTON** Population 565 HO 129 168 41

THE ESTABLISHED CHURCH. *On 30 March* In morning Total Congregation 100; in afternoon Total Congregation 200.
Remarks Signed from information by the Rev. F. S. Trotman. *Signed* John Bull, Registrar. *Date* 17 October 1851.

211 **DUSTON** Population 714 HO 129 168 42

ANCIENT PARISH CHURCH. *Consecrated* before 1800. *Endowed* with glebe £150, fees not exceeding £5. *Sittings* all free, total 300. *On 30 March* In morning General Congregation 100, Sunday Scholars 50; in afternoon no service; in evening no service. *Signed* Charles West,[99] A.M., Officiating Minister.

212 HO 129 168 43

CHAPEL. *Denomination* Baptist. *Erected* 1844. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 100; *standing* only in the aisle. *On 30 March* In afternoon General Congregation 61, Sunday Scholars 52; in evening General Congregation 59, Sunday Scholars 35. *Average attendance,* in afternoon General Congregation 60, Sunday Scholars 55; in evening General Congregation 80, Sunday Scholars 35.
Remarks There is an infant class forming a part of Sabbath school, very few of which can attend public service on account of their age. *Signed* John Brown, Minister, 2 Bearward Street, Northampton.

213 **UPTON** Population 42 HO 129 168 44

ST MICHAEL'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe £400, other sources none. *Free sittings* 5; *other sittings* 5 [marginal note adds 30 to each figure]. *On 30 March* In afternoon General Congregation 55. *Average attendance* during previous 12 months, General Congregation 30. *Signed* Wm. Boswell,[100] Churchwarden.

214 **HARPOLE** Population 778 HO 129 168 45

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with glebe £458 1s. 0d. *Free sittings* 120; *other sittings* 184. *On 30 March* In morning General Congregation 80, Sunday Scholars 74; in afternoon General Congregation 180, Sunday Scholars 74. *Signed* R. B. Dundas, Rector.

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[99] The Rev. Charles West – he changed his name from Cutbush to West in 1830 – was Headmaster of Northampton Grammar School, 1827–64. He was also for many years Curate-in-charge of St Peter's, Northampton, with Upton, and chaplain to the Northampton Borough Gaol. Appointed Rector of Kislingbury in 1873, he died later in the same year.

[100] Kelly 47 describes William Boswell, Upton, as a farmer and grazier.

215 HO 129 168 46

BAPTIST CHAPEL. *Erected* 1808. An entire building. Used exclusively for worship and the use of the Sunday School. *Free sittings* 80; *other sittings* 120. *On 30 March* In morning General Congregation 72, Sunday Scholars 34; in afternoon General Congregation 67, Sunday Scholars 34; in evening General Congregation 98. *Signed* Joseph Ashford, Minister.

216 HO 129 168 47

WESLEYAN METHODIST CHAPEL. *Erected* 1836. A separate and entire building.
Used exclusively for worship. *Free sittings* 50; *other sittings* 80. *On 30 March* In afternoon General Congregation 52, Sunday Scholars 18; in evening General Congregation 73. *Signed* Thomas Collins,[101] Steward.

217 **KISLINGBURY** Population 690 HO 129 168 48

ST LUKE'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £500, tithe £1, glebe £30, fees £2. *Free sittings* 200; *other sittings* 300. *On 30 March* In morning General Congregation 60, Sunday Scholars 76; in afternoon General Congregation 130, Sunday Scholars 76. *Signed* Wm. Hy. Hughes, Rector.

218 HO 129 168 49

CHAPEL. *Denomination* Baptist. *Erected* The present building erected in 1828 on the site of one first about the year 1801. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 150 exclusive of the space occupied by the school; *standing* none but what is taken up by the passages. *Average attendance* during previous 12 months, in morning General Congregation 130, Sunday Scholars 60; in afternoon General Congregation 90, Sunday Scholars 60; in evening General Congregation 100, Sunday Scholars 20.
Remarks It is preferred to give the average numbers for the 12 months because on March 30 it is expected that many of the regular attendants will be absent by reason of personal or relative affliction. The chapel is larger than is required to accomodate the present congregation, a branch church at Harpole having separated from it about 9 years ago. *Date* 28 March 1851. *Signed* Joseph Lea, Minister.

219 HO 129 168 50

WESLEYAN CHAPEL. *Erected* 1826. A separate building. Used exclusively for worship. *Free sittings* 70; *other sittings* 50; *standing* 20. *On 30 March* In afternoon General Congregation 47; in evening General Congregation 92.
Signed John Simons, Chapel Steward, Carpenter.

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[101] Whellan 49 and Kelly 54 both describe Thomas Collins, Harpole, as the carrier between that village and Northampton.

220 **BUGBROOKE** Population 860 HO 129 168 51

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land mostly; tithe, some £50; glebe, some; aggregate amount £750 per annum. *Free sittings* 200; *other sittings* 200. *On 30 March* In morning General Congregation 120, Sunday Scholars 88; in afternoon General Congregation 210, Sunday Scholars 88.
Remarks General Congregation rather less in consequence of the prevailing influenza. Much space lost in the pews which have seldom more than 100 occupants. 40 children sit on forms in the body of the church. *Signed* J. H. Harrison, Rector.

221 HO 129 168 52

BAPTIST CHAPEL. *Erected* in 1808, the congregation having previously worshipped in a barn of a farmhouse. A separate and entire building. Used exclusively for worship, except also [as] a writing school once a week. *Free sittings* 360; *standing* 120. *On 30 March* In afternoon General Congregation 116, Sunday Scholars 56. *Average attendance*, in afternoon General Congregation 200, Sunday Scholars and other children 60.
Remarks The attendance on 30 March 1851 was below the average owing to the prevalence of sickness. I was from home therefore made the return from the notes of my friends after my return home. *Signed* Joseph Larwill, Minister.

222 HO 129 168 53

WESLEYAN CHAPEL. *Erected* 1847. A separate and entire building. Used exclusively for worship. *Free sittings* 118; *other sittings* 40.
On 30 March In afternoon Total Congregation 32; in evening Total Congregation 72. *Signed* William Tarr, Minister, North End, Northampton.

223 HO 129 168 54

SOCIETY OF FRIENDS MEETING HOUSE. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Admeasurement in superficial feet, On the Floor or Area* 360 [square feet]. *In the Galleries* No Gallery. *Estimated Number of Persons capable of being seated, On the Floor or Area* 130. *Estimated Number of Attendants on Sunday 30 March* In morning 4.
Remarks Only a morning meeting held. *Signed* Gray Hester,[102] Northampton.

224 R **HEYFORD [UPPER AND NETHER]**
Population 728 (combined) HO 129 168 55

CHURCH. *Question* Whether the parishes of Upper and Nether Heyford contain separate churches or not. *Answer* There is one church for both parishes and that is situated at Lower Heyford. *Question* If they do, the number of free and other sittings provided in each and also the general congregation attending them. *Answer* They are all free sittings in the church occupied by the parishioners of both parishes with the exception of eight pews. The congregation is small,[103] not above 150 on Sundays. There is service morning and evening every day in the week and three times a day on Wednesdays and Fridays with about five or six hearers. *Signed* George Wright [Registrar]. *Date* 11 March 1852.

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[102] For Gray Hester, see 178.

225 **NETHER HEYFORD** **HO** 129 168 56

THE BAPTIST CHAPEL. *Erected* 1826. A separate and entire building. Used exclusively for worship except also a writing school once a week. *Sittings* about 170 all free; *standing* about 40. *On 30 March* In evening General Congregation 76, Sunday Scholars 24. *Signed* Joseph Larwill, Minister, Bugbrook[e].

226 HO 129 168 57

[PLACE OF WORSHIP]. Lower [Nether] Heyford. *Denomination* Primitive Methodist. *Erected* 1838. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* 30. *On 30 March* In afternoon Total Congregation 50; in evening Total Congregation 50. *Average attendance* during previous 12 months, in morning General Congregation 50. *Signed* Luke Billing,[104] John Burroughs.

227 **BROCKHALL** Population 57 HO 129 169 1

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land near the house in my own occupation £14; tithe rent charge £156 11s. 6d.; glebe land more remote in a tenant's occupation £66 0s. 4d.; in the funds £4 17s 6d. (totalled £241 9s. 4d.*); fees, scarcely any. *Space available* 80†. *On 30 March* In morning General Congregation 38, Sunday Scholars 10; in afternoon General Congregation 42, Sunday Scholars 14. *Average attendance*, in morning General Congregation 30, Sunday Scholars 15; in afternoon General Congregation 45, Sunday Scholars 15.
Remarks *From the gross receipts of 1850 no deducations of any kind are made in this return except for Income Tax and Land Tax. †As the accomodation is ample we have no distinction as 'Free sittings' and 'Other sittings'. Signed P. Thornton, Rector of Brockhall.

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[103] The Rev.Thomas William Crawley, Rector of Heyford, 1851–97, had only been instituted on 17 March in place of his deceased father, the Rev. John Lloyd Crawley, Rector, 1800–50. The Crawley family were patrons of the livings at Heyford (Upper and Lower) and also at nearby Stowe Nine Churches (236 infra), and five of its members were incumbents at either Heyford or Stowe between 1789 and 1921. High churchmen and, later, Tractarians, they played an important part in introducing the ideas of the latter movement into their neighbourhood. It will be noticed that at Heyford in 1851 there were services twice or thrice daily. The 'small congregation' on Sundays is perhaps an indication that Tractarian practices had not yet been accepted by what must have been a typical rural community. An extensive correspondence about 'Ritualism' at Heyford appeared in the Northampton newspapers during 1856.

[104] Kelly 47 describes Luke Billing, Lower Heyford, as a carpenter; Whellan 49 as an organ builder, carpenter, etc.

228 **FLORE or FLOORE [FLORE]** Population 1161 HO 129 169 2

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* including seats for Sunday Scholars 270; *other sittings* 220.
On 30 March *In morning General Congregation 115, Sunday Scholars 120; in afternoon General Congregation 280, Sunday Scholars 120.
Remarks Being only curate, I must beg to refer to the vicar (who is not resident) respecting the endowment of the living. *I consider the morning congregation below the average but the afternoon congregation about the usual average number. *Signed* J. T. Henry Smith, Curate of Flore, Flore Vicarage.

229 HO 129 169 3

INDEPENDENT CHAPEL. *Erected* in the year 1810. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings 150. On 30 March* In morning General Congregation 100, Sunday Scholars 50. *Average attendance* during previous 12 months, in morning General Congregation 130, Sunday Scholars 55.
Remarks There is no preaching in Floore Chapel in the evening or in the afternoon; the chapel is an out station belonging to Weedon. *Signed* Isaac Evans, Pastor.

230 **WEEDON BECK [BEC]** Population [exclusive of military in barracks] 1996 HO 129 169 5

CHURCH. An ancient parish church. *Endowed* with land £130; tithe £4; glebe £10; other permanent endowment £22, land purchased by a grant from Queen Anne's Bounty; fees £10; dues 10s. 0d.; other sources i.e. money in Exchequer £51 10s. 0d. *Free sittings* 257; *other sittings* 400. *On 30 March* In morning General Congregation 75, Sunday Scholars 137; in afternoon General Congregation 450, Sunday Scholars 137. *Average attendance,* in morning General Congregation 75, Sunday Scholars and Free School 140; in afternoon General Congregation 450, Sunday Scholars and Free School 140. *Signed* J. H. Hunt, Vicar.

231 Population [i.e. military in barracks, etc.] 837. HO 129 169 4

GARRISON CHAPEL. *Denomination* Church of England. *Licensed* 1845 for the garrison and district military prison of Weedon. *Space available* 433. *On 30 March* In morning General Congregation 389, Sunday Scholars 42; in afternoon General Congregation 91, Sunday Scholars 30. *Average attendance* during previous 12 months, in morning General Congregation 380; in afternoon General Congregation 84.
Remarks No average could be taken of the Sunday scholars attending church from the late chaplain having kept no register. *Signed* William Callendar, Garrison Chaplain.

232 HO 129 169 6

INDEPENDENT CHAPEL. *Erected* before the year 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 150; *other sittings* 300. *On 30 March* In afternoon General Congregation 200, Sunday Scholars 105; in evening General Congregation 180, Sunday Scholars 50. *Average attendance* during previous 12 months, in afternoon General Congregation 250, Sunday Scholars 120; in evening General Congregation 200, Sunday Scholars 50. *Signed* Isaac Evans, Pastor.

233 HO 129 169 7

CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1811. A separate and entire building. Used exclusively for worship. *Free sittings* 30; *other sittings* 100. *On 30 March* In afternoon General Congregation 60; in evening General Congregation 150. *Signed* Francis Jacob Clarke, Steward, Grocer and Draper.

234 HO 129 169 8

[PLACE OF WORSHIP]. *Denomination* Roman Catholic. Not a separate and entire building. Not used exclusively for worship; used occasionally as the club room for the Oddfellows [Friendly Society]. *Free sittings* 2 benches, 8 chairs, 155 [total capacity including standing?]. *On 30 March* In morning General Congregation 250, Sunday Scholars 20.
Remarks Of late years, the number of Roman Catholic soldiers in Weedon Barracks has been very considerable,[105] for these [the] Government provides no place [of worship] neither in nor out of barracks. Hence they are driven to the painful and humiliating necessity of performing religious service in the club room of a public house. The room will not hold one half [of those wishing to attend] so that the service is repeated every Sunday morning. *Signed* Henry Joseph Thrower, Roman Catholic Priest, Weedon Barracks.

235 **DODFORD** Population 237 HO 129 169 9

ST MARY'S CHURCH. An ancient parish church. *Endowed* with land (net) £5; tithe £11; glebe, present rent less land tax, £250; other permanent endowment 0; pew rents 00; fees and dues, about 1½ [d]; Easter offerings 0¼ [d]; other sources 0. *Free sittings* at least 22; *other sittings* 204. *On 30 March* In morning General Congregation 38, Sunday Scholars 43; in afternoon General Congregation 46, Sunday Scholars 45. *Average attendance* during previous 12 months, in morning General Congregation 42, Sunday Scholars 43; in afternoon General Congregation 95, Sunday Scholars 45.
Remarks The church accommodation is ample for the existing population. *Signed* William Thornton, Vicar.

236 R **STOWE NINE CHURCHES** Population 381 HO 129 169 10

CHURCH. *On 30 March* In morning General Congregation 60,[106] Sunday Scholars 50; in afternoon General Congregation 60, Sunday Scholars 50. *Signed* James Bliss, Registrar of Births and Deaths. *Date* 25 October 1851.

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[105] The enumerator's returns for Weedon Bec reveal that out of 763 soldiers quartered at Weedon Barracks on the night of 30 March 1851, 453 (59.4%) had been born in Ireland. Most of the latter would have been Roman Catholics. A Roman Catholic chapel, served from Northampton, was opened at Weedon Bec in 1851.

[106] The Rector of Stowe Nine Churches in 1851 was the Rev. Henry Crawley, 1849–95, brother of the Rev. Thomas William Crawley, Rector of Heyford

237 **NEWNHAM** Population 579 HO 129 169 11

CHURCH. An ancient parish church. *Consecrated* too ancient to be known. Newnham is held with Badby. *Endowment* included in the Badby return. Easter offerings £2. *Free sittings* about 150; *other sittings* about 150; *total sittings* 300 without the sittings of the Sunday School scholars in the chancel. *On 30 March* In afternoon General Congregation 249, Sunday Scholars 64.
Remarks The congregation was a good average one. *Signed* Thomas Green, Vicar, Badby.

238 HO 129 169 13

[PLACE OF WORSHIP]. *Denomination* Wesleyan. *Erected* 1845. A separate and entire building. Used exclusively for worship. *Free sittings* 70; *other sittings* 60; *standing* 40. *Average attendance*, in morning General Congregation 50, Sunday Scholars 23. *Signed* John Wright, Leader, Grocer.

239 R **FAWSLEY** Population 59 HO 129 169 12

CHURCH. *Question* The number of free and other sittings provided in Fawsley Parish Church, also the General Congregation attending it. *Answer* Free sittings 32, private sittings 67; General Congregation 40. *Signed* James Bliss, Registrar of Births and Deaths. *Date* 15 March 1852.

240 **EVERDON** Population 712 HO 129 169 14

ST MARY THE VIRGIN'S CHURCH. An ancient parish church (1350). *Free sittings* about 300; *other sittings* about 600. *On 30 March* In morning General Congregation 40, Sunday Scholars 72; in afternoon General Congregation 130, Sunday Scholars 72. *Average attendance,* about the same as before.
Remarks The Curate of Everdon who fills up this return has no knowledge of the other particulars required. *Signed* W. T. Browning, Curate, Parish of Everdon.

241 HO 129 169 15

[PLACE OF WORSHIP]. *Denomination* Independent. *Erected* 1813. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 60. *On 30 March* In morning General Congregation 70, Sunday Scholars 30; in afternoon General Congregation 40; in evening General Congregation 150. *Signed* Samuel James Stirmey, Minister. *Date* 29 March 1851.

(supra 224). The figures for 'general congregation' at Stowe Church on 30 March 1851 suggest that the Tractarian style of worship, which would certainly have been practised there, had not yet been accepted by the parishioners in general.

242 HO 129 169 16

COTTAGE. *Denomination* Wesleyan. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 50. *Average attendance,* in morning General Congregation 50. *Signed* × *Thomas Smith, my mark.*

243 **FARTHINGSTON [FARTHINGSTONE]** Population 307 HO 129 169 17

PARISH CHURCH. *Consecrated* not known. *Endowed* with the land, 190 acres; glebe, 3 acres; other permanent endowment £25; pew rents, none. [All other income headings, bracketted] £1. *Free sittings* 176; *other sittings* chancel seats and benches 40. *On 30 March* In morning General Congregation 64, Sunday Scholars 36; in afternoon General Congregation 100, Sunday Scholars 37. *Average attendance,* in morning General Congregation 70, Sunday Scholars 36; in afternoon General Congregation 100, Sunday Scholars 37.
Remarks About 185 acres are in the hands of the Rector since September 1850, having been left in that bad state by the late tenant that it could not be let. The burdens and expense of cultivation at present take up the whole income; it may be expected to net £200 per annum with wheat at 6s. per bushel. *Signed* Amos Westoby, Rector.

244 HO 129 169 18

BAPTIST CHAPEL. *Erected* 1848. A separate and entire building. Used exclusively for worship. *Free sittings* 22. *On 30 March* In afternoon General Congregation 45; in evening General Congregation 45. *Signed* Mr Thomas Poole.[107]

245 R **PRESTON CAPES** Population 363 HO 129 169 20

CHURCH. *On 30 March* In morning General Congregation 100, Sunday Scholars 20; in afternoon General Congregation 120, Sunday Scholars 20. *Signed* James Bliss, Registrar of Births and Deaths of the [Daventry] Union, Weedon Sub-District.

246 HO 129 169 19

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1833. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 60. *On 30 March* In morning General Congregation 50 (preaching); in afternoon Sunday School 16; in evening General Congregation 29 (prayer meeting). *Average attendance* during previous 12 months, varying from 50 to 80. *Signed* James Willoughby,[108] Local Preacher and Society Steward.

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[107] Kelly 47 describes Thomas Poole, Farthingstone, as a farmer.

[108] Kelly 47 describes James Willoughby, Preston Capes, as a farmer.

247 WOODFORD CUM MEMBRIS [WOODFORD HALSE]
Population 800 HO 129 169 21

CHURCH. *Consecrated* before 1800. *Endowed* with land £205; tithe £65; glebe, house and garden £15; fees, £1. [All other income headings recorded with 0]. *Free sittings* 170; *other sittings* 159. *On 30 March* In morning General Congregation 85, Sunday Scholars 72; in afternoon General Congregation 94, Sunday Scholars 74. *Average attendance* during previous 12 months, in morning general Congregation 90, Sunday Scholars 120; in afternoon General Congregation 150, Sunday Scholars 120.
Remarks I have put down the outside value of the living without deductions for taxes, poor rates, abatement of rent and tithe; then in addition there is a heavy charge on the living for money borrowed by the late vicar from the Bounty office for a new house which reduces the living to nearly £200 per annum. *Signed* Richard Walter,[109] Vicar.

248 HO 129 169 24

MORAVIAN CHAPEL. *Denomination* United Brethren (commonly called 'Moravians'). *Erected* 1799. A separate and entire building. Used exclusively for worship. *Free sittings* about 250; *standing* about 150.
On 30 March In morning General Congregation 52, Sunday Scholars 35; in afternoon General Congregation 91, Sunday Scholars 38. Signed Francis Scholefield, Minister.

249 WEST FARNDON [Hamlet of Woodford cum Membris]
HO 129 169 25

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* about the year 1828. A separate and entire building. Used exclusively for worship. *Free sittings* 77; *other sittings* 85. *Average attendance* during previous 12 months, in afternoon General Congregation 110; in evening General Congregation 90.
Remarks This place of worship is called Farndon Chapel. [West] Farndon is an hamlet to Woodford situated near the chapel. *Signed* John Foster,[110] Steward, Eydon.

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[109] The Rev. Richard Walter, Curate of Woodford for 26 years before becoming Vicar in 1846. Died 13 Nov. 1851. He was a naval officer before ordination, and had been wounded at the Battle of Trafalgar. Thomas Mozley (T. Mozley, *Reminiscences chiefly of towns, villages and schools*, Longmans Green and Co., 1885, II, 283), who visited Walter at Woodford, states that 'knowing him to be a very poor man, with a large family, [I] was rather surprised at the look of the servants. He was a good disciplinarian, and had been judiciously selected to take care of some young women from an institution at Oxford [the Female Penitentiary, Brewer Street, Oxford?] managed, I think, chiefly by Archdeacon Clerke. It was said to answer, though I think the poor parish might have something to say to it.'

[110] Kelly 47 and 54 both describe John Foster, Eydon, as a pig dealer; Whellan 49 as a cattle dealer.

250 R **STAVERTON** Population 478 HO 129 169 22

CHURCH. *Average attendance,* in morning Total Congregation from 200 to 250; in afternoon Total Congregation from 300 to 350.
Remarks The numbers both for morning and afternoon include the Sunday Scholars which average about 65. *Signed* Thos. Kilburn [Registrar]. *Date* 12 November 1851.

251 R **CANONS ASHBY** Population 46 HO 129 169 23

[PRIORY CHURCH]. *Denomination* Church of England.[111] *Average attendance,* in afternoon Total Congregation from 25 to 30.
Remarks This return is as near as I can get the information. *Signed* Thos. Kilburn [Registrar]. *Date* 12 November 1851.

252 **BYFIELD** Population 1021 HO 129 169 26

CHURCH. An ancient parish church. *Consecrated* before 1800, circumstances not known. *On 30 March* [attendances] not ascertained.
Remarks The undersigned is not able to state the living of Byfield which is under sequestration,[112] nor the number of sittings in the church. The income of the living is derived from the land. *Signed* J. Place, Curate of Byfield, Byfield Rectory.

253 HO 129 169 27

INDEPENDENT CHAPEL. *Erected* 1827. A separate and entire building. Used exclusively for worship. *Free sittings* 140; *other sittings* 100; *standing* none. *On 30 March* In morning General Congregation 100, Sunday Scholars 18; in afternoon General Congregation 130, Sunday Scholars 21; in evening General Congregation 160. *Average attendance* during previous 12 months, in morning General Congregation 120, Sunday Scholars 30; in afternoon General Congregation 170, Sunday Scholars 30; in evening General Congregation 200.
Remarks The reason why our congregation is below the average today is chiefly to be attributed to illness. Why we have so few Sunday scholars is owing to the intolerance of parties connected with the Established Church. *Signed* George Robson, Minister.

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[111] 'The benefice [of Canons Ashby] is now a donation, and not under episcopal jurisdiction; the incumbent or minister being appointed by the Lord of the Manor, and divine service performed at his expense', George Baker, *The History and Antiquities of the County of Northampton, II,* 1836–41, p.15. The Lord of the Manor in 1851 was Sir Henry Dryden, Bart., 1818–99.

[112] The Rev. Charles Wetherell was Rector of Byfield, 1819–67. He was the unnamed scandalous clergyman referred to by Thomas Mozley in, *Reminiscences chiefly of Oriel College and the Oxford Movement*. 2 vol. Longmans & Co.: London, 1882. Vol. I, 328–9. See also *The Citizen*, (Northampton, New Series, No.9, p.66) 1 Sept. 1845 (Northamptonshire Record Office ref. DHAP44), *The Times*, 7 November, 1845; p. 8; col. b and *The Times*, 7 August, 1846; p. 7, col. e to p. 8, col. a. Byfield was a good living, valued at £979 per annum according to Kelly 54.

254 HO 129 169 28

PRIMITIVE METHODIST CHAPEL. *Erected* in the year 1849. A separate and entire building; yes. Not used exclusively for worship. *Free sittings* 50; *other sittings* 70. *On 30 March* In afternoon General Congregation 50; in evening General Congregation 100. *Signed* George Pearcy, Primitive Methodist Trustee, Primitive Methodist Preacher, Towcester.

255 **CHARWELTON** Population 231 HO 129 169 29

HOLY TRINITY CHURCH. Stands nearly a mile S.E. of the village Charwelton, built about 14th century, the chancel is of a more recent date. *Consecrated* before 1800. *On 30 March* In morning General Congregation 29, Sunday Scholars 14 boys; in afternoon General Congregation 95, Sunday Scholars 17 boys, 18 girls. *Signed* P. W. Storey, Curate of Charwelton, Fawsley Park, near Daventry.

256 **HELLIDON** Population 439 HO 129 169 30

ST JOHN THE BAPTIST'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £60; tithe nil; glebe, 2 acres. [All other income headings recorded with 0]. *Free sittings* 140; *other sittings* 60. *On 30 March* In morning General Congregation 81, Sunday Scholars 39; in afternoon no service; in evening General Congregation 95. *Average attendance* during previous 12 months, in morning General Congregation 65, Sunday Scholars 40; in afternoon no service; in evening General Congregation 95. *Signed* Chas. Scrafton Holthouse, Vicar, Hellidon.

257 HO 129 169 31

CHAPEL. *Denomination* Wesleyan. *Erected* 1820. An entire building. Used exclusively for worship. *Free sittings* 88; *other sittings* 64; *standing* 30. *On 30 March* In afternoon General Congregation 80; in evening General Congregation 60, Sunday Scholars 20. *Average attendance*, in morning General Congregation 100, Sunday Scholars 25. *Signed* William Jewett, Wesleyan Minister, Daventry.

258 **CATESBY** Population 92 HO 129 169 32

ST MARY AND ST EDMUND'S CHAPEL. An ancient chapel. *Consecrated* Supposed to have been consecrated before 1800. *Endowed* with permanent endowment, rent charge; other sources £25. [All other income headings recorded with 'nil']. *Free sittings* 32; *other sittings* 16. *On 30 March* In afternoon Total Congregation 25. *Average attendance,* in afternoon Total Congregation 40. *Signed* John Copeland Poole, Curate, Hellidon.

259 **BADBY** Population 596 HO 129 169 33

CHURCH. An ancient parish church. *Consecrated* Too early to be known. *Endowed* with glebe £300, other permanent endowment none, Easter offerings £2. *Free sittings* about 50; *other sittings* about 280; *total sittings* about 330 without the sittings of the Sunday

scholars in the chancel. *On 30 March* In morning General Congregation 171, Sunday Scholars 70.
Remarks The congregation was not an average one. *Signed* Thomas Green, Vicar.

260 **DAVENTRY** Population 4430 HO 129 169 34

CHURCH. An ancient parish church. *Consecrated* before 1800.[113] *Free sittings* 228; *other sittings* 592. *On 30 March* In morning General Congregation 364, Sunday Scholars 288; in afternoon General Congregation 552, Sunday Scholars 288. *Average attendance* during previous 12 months, in morning General Congregation 400, Sunday Scholars 288; in afternoon General Congregation 600, Sunday Scholars 288. *Signed* Daniel Veysie, Perpetual Curate, Daventry Parish Church.

261 HO 129 169 35

ST JAMES'S CHAPEL OF EASE to Parish Church, Daventry. *Consecrated* 25 July 1840 as a chapel of ease to Parish Church. *Cost defrayed* by subscription.
Free sittings 240; *other sittings* 260. *On 30 March* In morning General Congregation 116; in evening General Congregation 328. *Average attendance*,
in morning General Congregation 125; in evening General Congregation 340.
Signed Daniel Veysie, Perpetual Curate, Daventry.

262 HO 129 169 36

CHAPEL. *Denomination* Wesleyan. *Erected* 1824. An entire building. *Free sittings* 200; *other sittings* 370; *standing* 100. *On 30 March* In morning General Congregation 189; in afternoon General Congregation 174; in evening General Congregation 225. *Average attendance*, in morning General Congregation 250, Sunday Scholars 100. *Signed* William Jewett, Wesleyan Minister, Daventry.

263 HO 129 169 37

SHEAF STREET CHAPEL. *Denomination* Independent. *Erected* 1722. A separate and entire building. Used exclusively for worship. *Free sittings* 48; *other sittings* 433. *On 30 March* In morning General Congregation 230, Sunday Scholars 120; in evening General Congregation 268. *Average attendance* during previous 12 months, in morning General Congregation 260, Sunday Scholars 130; in evening General Congregation 320. *Signed* John Davies, Minister, Sheaf Street.

264 **BRAUNSTON** Population 1253 HO 129 169 38

ALL SAINTS' CHURCH. *Consecrated* probably long before the Conquest. *By whom erected* I cannot say. *Cost and how defrayed* The parish church was entirely rebuilt in the years 1848–9

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[113] The fabric of the parish church at Daventry was less than a hundred years old in 1851. A Georgian replacement for the medieval church, construction began in 1752 and was completed in six years. David Hiorne of Warwick was the architect (Pevsner).

by subscriptions.[114] Total cost about £6800. *Endowed* with *. *Free sittings* 363; *other sittings* 369. *On 30 March* In morning General Congregation about 150, Sunday Scholars about 100; in afternoon General Congregation 400, Sunday Scholars 100. *Average attendance* during previous 12 months, in morning General Congregation round about 150, Sunday Scholars about 100; in afternoon General Congregation 400, Sunday Scholars 100.
Remarks *Endowed with land and tithe, but, at the present crisis of unparalleled agricultural distress it is impossible to guess what would be the proper return to make on the value of the endowment. Part of the land is let, but the tenant has just given notice (though [rent] reduced) that he cannot live on it. The rest has been offered but no application made for it at any rent and the last years rents are not yet paid up. *Signed* Alfred Butler Clough, Rector.

265 HO 129 169 39

BAPTIST CHAPEL. *Erected* 1796. A separate and entire building. Used exclusively for worship. *Free sittings* 320. *On 30 March* In morning General Congregation 50, Sunday Scholars 28; in afternoon General Congregation 80, Sunday Scholars 23; in evening General Congregation 100, Sunday Scholars 20. *Average attendance* during previous 12 months, in morning General Congregation 60, Sunday Scholars 35; in afternoon General Congregation 100, Sunday Scholars 40; in evening General Congregation 120, Sunday Scholars 30.
Remarks The preaching of the Gospel is supported *per* voluntary contributions. *Signed* John Pebody,[115] Deacon.

266 HO 129 169 40

WESLEYAN METHODIST CHAPEL. High Street. *Erected* 1798. A separate and entire building. Used exclusively for worship. *Free sittings* 72; *other sittings* 234; *standing* 40. *On 30 March* In morning General Congregation 65, Sunday Scholars 43; in afternoon General Congregation 90, Sunday Scholars 49; in evening General Congregation 130. *Signed* Timothy Atkins,[116] Chapel Steward, Schoolmaster.

267 **ASHBY ST LEDGERS** Population 264 HO 129 169 41

ST MARY THE VIRGIN AND ST LEODGARE'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe (by land charge) £20, glebe (by commutation) £110, other sources £5 10s. 0d. *Free sittings* 110; *other sittings* 160. *On 30 March* In morning Sunday Scholars 24; in afternoon Sunday Scholars 24. *Signed* John Clarke Jenkins, Vicar.

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[114] The architect of the rebuilt church at Braunston was R. C. Hussey (Pevsner).

[115] Kelly 47 describes John Pebody, Braunston, as a tailor and shopkeeper; Whellan 49 as a grocer (but also includes a John Pebody in the list of farmers and graziers); Kelly 54 as a grocer.

[116] Whellan 49 describes Timothy Atkin (sic), Braunston, as 'Rev. (Wesleyan)'; Kelly 54 does not use the clerical title but describes him as the proprietor of a day school.

268 **WELTON** Population 663 HO 129 169 42

ST MARTIN'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* 90; *other sittings* 255. *On 30 March* In morning General Congregation 110, Sunday Scholars 44; in afternoon General Congregation 198, Sunday Scholars 48. *Average attendance* during previous 12 months, in morning General Congregation 120, Sunday Scholars 45; in afternoon General Congregation 230, Sunday Scholars 45. *Signed* D. Darnell, Vicar.

269 HO 129 169 43

ZION CHAPEL. Pound Corner. *Denomination* Particular Baptist. *Erected* in 1830 and 1831 properly [by?] Thomas Higgs.[117] A separate and entire building. Used exclusively for worship and a Sunday School. *Free sittings* all free sittings 140; *standing* 20. *On 30 March* Inmorning General Congregation 39, Sunday Scholars 26; in afternoon General Congregation 50, Sunday Scholars 27; in evening General Congregation 49, Sunday Scholars 26. *Average attendance* during previous 12 months, Total Congregation 217 in whole day.
Remarks I have been Pastor over this chapel during 20 years and have not been recompensed for my well wishes. *Signed* Richard Robinson, Baptist Minister, Welton.

270 HO 129 169 45

CHAPEL. Distinguishing name, none. *Denomination* Dissenters but no distinguishing name. *Erected* 1839. An entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 50. *On 30 March* In afternoon General Congregation 21; in evening General Congregation 44.
Remarks This chapel was originally occupied and licensed by the Primitive Methodists, but since relinquished by them. The parties now occupying it have assumed no name. *Signed* John Gregory, Minister, Welton.

271 **NORTON** Population 579 HO 129 169 44

ALL SAINTS' CHURCH. An ancient parish church, precise date unknown. Monumental architecture of Edwd.VIth reign existing evidently much later than the rest of the building.[118] *Consecrated* before 1800. *Endowed* with tithe £229 11s. 0d., glebe £100, fees £1 10s. 0d., Easter offerings £1 10s 0d. *Free sittings* 50; *other sittings* 152, exclusive of school and organ gallery. *On 30 March* In morning General Congregation 45, Sunday Scholars 70; in afternoon General Congregation 126, Sunday Scholars 70. *Average attendance,* in morning General

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[117] *A Copy of the Poll for Two Knights of the Shire for the County of Northampton* ... 1831, Northampton, 1831, p.24, describes Thomas Higgs, Welton, as a builder.

[118] Mr Clarke did not do his homework properly! There are several monuments in Norton church but none dating from the reign of King Edward VI; the earliest are a early-sixteenth century brass and two monuments to members of the Knightley family (Lady Elizabeth and her son Dudley), both of whom died in 1602 (Baker, I, 420–3).

Congregation 45, Sunday Scholars 70; in afternoon General Congregation 135, Sunday Scholars 70.
Remarks The smallness of the morning congregation may be accounted for by the circumstance of having only one sermon, there being no resident clergyman. *Signed* Charles Clarke, Curate, Welton House.

272 HO 129 169 46

CHAPEL. *Denomination* Wesleyan. *Erected* 1818. A separate and entire building. Used exclusively for worship. *Free sittings* 20; *other sittings* 84. *On 30 March* In morning 30; in afternoon General Congregation 39, Sunday Scholars 31; in evening General Congregation 60, Sunday Scholars 17.
Average attendance, in afternoon General Congregation 50, Sunday Scholars 30; in evening General Congregation 60, Sunday Scholars 30. *Signed* Thomas Collins,[119] Wesleyan Local Preacher.

273 **WHILTON** Population 357 HO 129 169 47

CHURCH. *Consecrated* Built as a parish church many centuries ago. *Endowed* with fees 10s 0d. [All other income headings recorded with ‘nil’]. *Free sittings* 4 pews [holding] 28 [persons] beside[s] a gallery; *other sittings* 31 pews [holding] 217 [persons]. *On 30 March* In morning General Congregation 80, Sunday Scholars 50; in afternoon General Congregation 120. *Average attendance*, the same.
Remarks The pews are large, at least some of them, and may contain on the average about 6 people. *Signed* George de Gruchy, Curate, Officiating Minister, Daventry.

274 HO 129 169 48

INDEPENDENT CHAPEL. *Erected* in the year 1834. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 0. *On 30 March* In evening General Congregation 14. *Average attendance* during previous 12 months, in evening General Congregation 30. *Signed* John Green, Manager.

275 R **LONG BUCKBY** Population 2341 HO 129 169 49

CHURCH. *On 30 March* In morning Total Congregation about 120; in afternoon Total Congregation about 150. *Average attendance*, in morning about as before; in afternoon about as before.
Remarks The Vicar disapproves[120] of the census and therefore declined to fill up the form. *Signed* Wm. Judkins, Registrar, Long Buckby. *Date* 29 October 1851.

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[119] Whellan 49 describes Thomas Collins, Norton, as a tailor.

[120] The disapproving Vicar of Long Buckby was the Rev. Jeremiah Smith whose tenure of the living lasted from 1835 to 1855. He died in 1856 aged 84. He had been Second Master at King Edward School, Birmingham, 1798–1807, and High Master at Manchester Free Grammar School, 1807–37. He was also a Prebendary of Lichfield Cathedral.

276 R HO 129 169 50

ROBINSON'S CALVINIST CHAPEL.[121] *Erected* Formerly a private house, perhaps about 1800. A separate and entire building, yes, but not a detached messuage. Used exclusively for worship. *Free sittings* 10; *other sittings* 4; *standing* 30. *On 30 March* [Figures entered but then obliterated]. *Average attendance*, in morning General Congregation 9, Sunday Scholars nil; in afternoon General Congregation 10.
Remarks Mr Geo. Robinson of Long Buckby officiated, a form was handed to him, but he not only refused to make a return but has kept the form, a letter from you would do him good. *Signed* Wm. Judkins, Registrar, Long Buckby. *Date* 29 October 1851.

277 HO 129 169 51

BAPTIST CHAPEL. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Other sittings* 550. *On 30 March* In morning General Congregation 247, Sunday Scholars 130; in afternoon General Congregation 320, Sunday Scholars 135.
Remarks There are no free sittings so called, but very many of the sittings are not paid for. *Signed* Thomas Miller Thorpe, Minister.

278 HO 129 169 52

CHAPEL. *Denomination* Independent. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *other sittings* 500; *standing* no space. *On 30 March* In morning Total Congregation about 100; in afternoon Total Congregation about 300; in evening General Congregation about 500. *Signed* James Apperley,[122] Independent Minister.

279 **WATFORD** Population 503 HO 129 169 53

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe £230. *Total sittings* 400. *On 30 March* In morning General Congregation 50, Sunday Scholars 60; in afternoon General Congregation 80, Sunday Scholars 60. *Average attendance* during previous

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[121] Robinson's Chapel, Long Buckby. This was a Calvinistic chapel of which little is known. There is a reference to Robinson in Rendell's *History of Long Buckby Baptist Church* in which he is described as 'a baker, a rank Antinomian, who gave out that he was specially directed by God to lift up his voice against damnable heresies preached in the Baptist Chapel'. Robinson's congregation came from the Baptist chapel, which went through a period of turbulence in the 1830s. In the words of the MS Church Book 'some longed for the return of high-seasoned doctrines [Calvinism presumably]... and consequently became dissatisfied with our minister's preaching, and left for the Antinomians' chapel'. Stability returned when a new pastor, Abraham Burdett, came in 1840. How long Robinson's chapel survived after 1851 is uncertain. (I am indebted to Mr Ron Greenall for this information)

[122] The Rev. James Apperley, Minister at Long Buckby Independent Church, 1842–52. According to Coleman, 'We regret to state that the congregation [at Long Buckby] did not remain in a united or prosperous state; and on the 4th July, 1852, Mr Apperley resigned and emigrated to Australia'. There he held two quite lengthy pastorates. He died in 1885 (L. S. Ivory, *Long Buckby Congregational Church, 1707–1957*, 1957).

3 months, in morning General Congregation 50, Sunday Scholars 60; in afternoon General Congregation 80, Sunday Scholars 60. *Signed* J. W. Jervis, Minister. *Date* 28 March 1851.

280 HO 129 169 54

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1846. A separate and entire building. Used exclusively for worship. *Free sittings* 90. *On 30 March* In afternoon General Congregation 40; in evening General Congregation 60. *Average attendance* during previous 4 months, in afternoon General congregation 40; in evening General Congregation 60. *Signed* [signature, etc., written over previous writing] John Hearn, Member, Watford.

281 **WEST HADDON** Population 989 HO 129 169 56

ALL SAINTS' CHURCH. An ancient church. *Consecrated* before 1800. *Free sittings* about 140; *other sittings* 310. *On 30 March* In morning about 110.
Average attendance during previous 12 months, about 350.
Remarks The living of West Haddon is in private patronage and the annual rent of the glebe land amounts to £252 12s. 0d. *Signed* H. M. Spence, Vicar.

282 HO 129 169 55

[Letter addressed to The Registrar General, London.]

West Haddon, Daventry.
5 April 1851.

Sir,

As I understand that you have allowed clergymen to send the 'Return relating to Public Worship' direct to yourself, I take the liberty of availing myself of the kind permission. I may perhaps be permitted to take this opportunity of stating to you that the glebe land is at present in my own occupation, the late tenant having so shamefully managed the farm as to bring himself (and me almost), to ruin.

The number of acres is 164 and I employ a bailiff and 5 labourers. If agricultural produce proved remunerative nothing can give me greater satisfaction than employing additional labourers as I am convinced there is no better way of doing good to the poor in their temporal things. Excuse, sir, this intrusion and believe me with great respect,

Faithfully yours,
H. M. Spence,
Vicar of West Haddon.

283 HO 129 169 57

BAPTIST CHAPEL. *Erected* 1821. A separate and entire building. Used exclusively for worship. Our Sabbath School is held in rooms built for that purpose joining our chapel. *Free sittings* 240; *other sittings* 194; *standing* 100. *On 30 March* In morning General Congregation 80, Sunday Scholars 35; in afternoon General Congregation 70, Sunday Scholars 35; in evening General Congregation 150.

Remarks Our chapel and school rooms were built by subscription. We have no endowment. Pew rents, quarterly subscriptions and a yearly gathering are the means by which the ministry and Sabbath school instruction are supported and the only means. *Signed* Alfred A. Cole, Minister.

284 HO 129 169 58

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1810. Re-erected 1847. A separate and entire building. Used exclusively for worship. *Free sittings* 150; *other sittings* 80; *standing* 50. *Average attendance,* in afternoon General Congregation 150. *Signed* Thomas Adams,[123] Trustee and Leader.

285 **WINWICK** Population 155 HO 129 169 59

ST MICHAEL'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* 90; *other sittings* 60. *On 30 March* In morning General Congregation 37, Sunday Scholars 32; in afternoon General Congregation 44, Sunday Scholars 32; in evening no service. *Average attendance* during previous 12 months, in morning General Congregation 35, Sunday Scholars 32;
in afternoon General Congregation 52, Sunday Scholars 32; in evening no service.
Remarks I have omitted to state the aggregate value of my living[124] as the inferences to be drawn therefrom would be erroneous; as to my net receipts, for besides the common annual outgoings, there is a Queen Anne's Bounty charge on the living which I have only just begun to pay off. *Signed* A. L. Bromhead, Rector.

286 **COLD ASHBY** Population 467 HO 129 170 1

ST DENNIS or DIONYSIUS'S CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land about £210, fees about 10s. 0d. *Free sittings* 113;
other sittings 116. *On 30 March* In morning General Congregation 23, Sunday Scholars 55; in afternoon General Congregation 113, Sunday Scholars 60. *Average attendance* during previous 12 months, in morning General Congregation 32, Sunday Scholars 60; in afternoon General Congregation 130, Sunday Scholars 62. *Signed* William Mousley, Minister.

287 HO 129 170 2

PROTESTANT CONGREGATIONAL DISSENTERS [CHAPEL.] *Denomination* The people who attend are connected with different denominations. *Erected* about 1840, a house converted into a place of worship. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 60. *On 30 March* In evening General Congregation 110. *Average attendance,* in evening Total Congregation 110.
Remarks There is regular service in this chapel on Sunday evening only. The pulpit is supplied by ministers in the neighbourhood but by myself chiefly. *Signed* Nathaniel Hawkes, Baptist Minister, Guilsborough.

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[123] Whellan 49 describes Thomas Adams, West Haddon, as a builder.

[124] The living of Winwick is valued at 'about £650' in Kelly 47 and 'about £500' in Kelly 54.

288 **NASEBY** Population 848 HO 129 170 3

ALL SAINTS' PARISH CHURCH. *Consecrated* before 1800. *Endowed* with permanent endowment £80. *On 30 March* In morning General Congregation 83, Sunday Scholars 69; in afternoon General Congregation 145, Sunday Scholars 68. *Signed* James Jones, Vicar.

289 HO 129 170 4

CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1825. A separate and entire building. Used exclusively for worship. *Free sittings* 130; *other sittings* 170; *standing* 30. *On 30 March* In morning General Congregation 80, Sunday Scholars 68; in afternoon General Congregation 250, Sunday Scholars 68. *Average attendance* during previous 12 months, in morning General Congregation 80, Sunday Scholars 88; in afternoon General Congregation 80, Sunday Scholars 68.
Remarks Market Harborough Circuit. *Signed* Thos. Pearson, Minister, Market Harborough.

290 **THORNBY** Population 220 HO 129 170 5

ST HELEN'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe about £300, glebe about £100. *Free sittings* about 50; *other sittings* about 90. *On 30 March* In morning General Congregation 45, Sunday Scholars 20; in afternoon General Congregation 90, Sunday Scholars 20.
Remarks Not knowing the average number of attendants at church as required above, I give 130 as about the number of church goers, exclusive of children. *Signed* John Couchman, Rector.

291 **GUILSBOROUGH** Population 669 HO 129 170 8

ST ETHELDREDA'S PARISH CHURCH. *Consecrated* before 1800. *Endowed* with tithe £280; permanent endowment £99; fees, dues, Easter offerings £4. *Free sittings* all, total 410. *On 30 March* In Morning General Congregation about 230, Sunday Scholars 36; in afternoon General Congregation 270, Sunday Scholars 36. *Average attendance* during previous 12 months, in morning General Congregation about 220, Sunday Scholars 35; in afternoon General Congregation 270, Sunday Scholars 35.
Remarks The average attendance and amount of accomodation would be much nearer together but that at the time four principal houses (one of them a large endowed Grammar School, now for some years in Chancery) are vacant. *Signed* J. D. Watson,[125] Vicar.

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[125] The Rev. John David Watson, Curate of Guilsborough, 1830–35, Vicar, 1835–64. Died 12 January 1864. He was the son of the Rev. John James Watson, Rector of Hackney and Archdeacon of St Albans; nephew of Joshua Watson of Hackney; nephew (by marriage) of the Rev. Henry Handley Norris, Rector of South Hackney, and of the Rev. Thomas Sikes, Vicar of Guilsborough, 1792–1834. Thus he was related to several of the principal members of 'The Hackney Phalanx', a group of pre-Tractarian high-churchmen who exerted considerable influence within the Church of England during the first half of the nineteenth century. See also 292.

292 HO 129 170 6

[Letter addressed to G. Graham, Esq., Registrar General]

Guilsborough,
April 1, 1851.

Sir,

I venture to trouble you with a few more explanatory *remarks*. 1st. As regards schools the return as filled up by the enumerator was brought to me too late for the addition of any further particulars; they are correct as far as they go, but, I fear will be thought insufficient in information.

2nd. As regards number of and accommodation for dissenters, the peculiar circumstances of the place require to be known before any statistics will give any real information. The congregation at the Baptist meeting in this place is filled by contributions of various adjoining places, as for instance Holywell [Hollowell], Coton and Thornby more especially when they have no regular place of dissenting worship. Without this explanation, the number returned for this place would exceed the possible proportion to the population; but the numbers which come into this place on Sunday are very considerable. The above [i.e. 2nd.] refers solely to dissenting statistics.

Believe me to be, Sir,
Faithfully yours,
J. D. Watson.

P.S. I think I cannot be very far wrong in my return of numbers of church attendants as I have taken it in two ways; reckoning the numbers as well by the pews and seats and my knowledge of their occupation, as also from house to house.

293 R HO 129 170 12

BAPTIST CHAPEL. *Question* the number of free and other sittings provided and also the general congregation attending. *Answer* about 250 private sittings and 60 free for servants, general congregation from 200 to 230. *Signed* W. Williams, Registrar. *Date* 15 March 1852.

294 R **HOLLOWELL** Population 313 HO 129 170 10

ST JAMES' PARISH CHURCH. *Constituted* [as a separate parish] in 1850,[126] formerly chapel of ease to Guilsborough. *Consecrated* about 10 years ago. *Erected and cost defrayed* by private benefaction. *Average attendance,* in morning General Congregation 100.
Remarks Average number of attendants about 100. *Signed* W. Williams, Registrar, Guilsborough. *Date* 29 October 1851.

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[126] St James' Church was built in 1840 at the expense of the Rev. J. D. Watson, Vicar of Guilsborough (See 292). The architect was Samson Kempthorne. Mr Watson also provided Hollowell with its National school. At Guilsborough he gave the altar, altar surround and reredos in the sanctuary of the church.

295 [See 296] HO 129 170 9

BAPTIST CHAPEL. *Erected* about the year 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 80. *Average attendance* during previous 6 months, in evening General Congregation 60.
Remarks This place of worship is connected with the Baptist chapel [at] Guilsborough. There is only regular service on the Sabbath evening once in three weeks. No service on the 30th [March]. *Signed* Nathaniel Hawkes, Baptist Minister, Guilsborough.

296 [See 295] HO 129 170 11

BAPTIST CHAPEL. *Erected* about 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 100. *On 30 March* In evening General Congregation 70. *Average attendance* during previous 12 months, in evening General Congregation 80.
Remarks This is a small chapel connected with the Baptist congregation, Guilsborough. I do not preach every Sunday evening but as often as practicable. *Signed* Nathaniel Hawkes, Minister, Guilsborough. *Date* 3 November 1851.

297 **COTTESBROOKE** [See 298 R] Population 252 HO 129 170 13

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe rent charge £646 12s. 0d. *Sittings* sufficient and capable of increase if necessary.
Remarks It does not seem consistent with the solemnity of divine service to count the congregation. *Signed* Paul Anthony Irby, M.A., Rector.[127]

298 R [See 297] HO 129 170 12

ALL SAINTS' PARISH CHURCH. *Question* The number of free and other sittings provided and also the general congregation attending it [sic]. *Answer* About 150 private sittings, 50 free sittings, general congregation from 50 to 70.
Signed W. Williams, Registrar. *Date* 15 March 1852.

299 **GREAT CREATON** [See 300 R] Population 549 HO 129 170 14

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with glebe £200. *Sittings* I do not know. *On 30 March* In morning General Congregation no means of counting, Sunday Scholars <40>, Total Congregation 55; in afternoon General Congregation no opportunity of counting, Sunday Scholars <40>, Total Congregation 54. *Average attendance*, General Congregation no means of counting, Sunday Scholars 40. *Signed* Edward Crow, Rector.

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[127] The Hon. and Rev. Paul Anthony Irby, Rector of Cottesbrooke, 1814–65, was the fifth son of Frederick, second Baron Boston. Hon. Canon of Peterborough, 1845. He was also Rector of Whiston, 1809–1851, but never resident in that parish where he maintained a curate to perform his ecclesiastical duties (see 134). He was succeeded at Whiston by his nephew, the Hon. and Rev. Llewellyn C. R. Irby, who held the living until 1900.

300 R [See 299] HO 129 170 12

PARISH CHURCH. *Question* The number of free and other sittings provided. *Answer* 140 private sittings and 50 free sittings. *Signed* W. Williams, Registrar. *Date* 15 March 1852.

301 HO 129 170 15

MEETING. *Denomination* Independent or Congregationalist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *other sittings* 300. *Average attendance* during previous 12 months, in morning General Congregation 300, Sunday Scholars 100. *Signed* J. F. Mandeno, Minister, Chapel House. *Date* 25 March 1851.

302 **SPRATTON** Population 961 HO 129 170 16

ST LUKE'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with glebe £338, permanent endowment £30, fees £4. *Free sittings* 124; *other sittings* 342. *On 30 March* In morning General Congregation 113, Sunday Scholars 103; in afternoon General Congregation 200, Sunday Scholars 85. *Average attendance* during previous 12 months, in morning General Congregation 120, Sunday Scholars 100; in afternoon General Congregation 220, Sunday Scholars 100.
Remarks The 'other sittings' include 108 appropriated for the use of Sunday Scholars. *Signed* John Francis Cobb,[128] Curate.

303 HO 129 170 17

[PLACE OF WORSHIP]. *Denomination* Baptist. *Erected* 1840. A separate and entire building. Used exclusively for worship. *Other sittings* 200. *On 30 March* In morning General Congregation 70, Sunday Scholars 31; in afternoon General Congregation 100, Sunday Scholars 31; in evening General Congregation 80. *Average attendance,* in morning General Congregation 80, Sunday Scholars 36; in afternoon General Congregation 120, Sunday Scholars 36; in evening General Congregation 100. *Signed* Joseph Marriott, Minister.

304 HO 129 170 18

MEETING. *Denomination* Independent or Congregationalist. *Erected* 1807. A separate and entire building. Used exclusivly for worship. *Free sittings* 100. *On 30 March* In evening Total Congregation 80. *Average attendance* during previous 12 months, in morning [sic] Total Congregation 80.
Remarks Evening only. *Signed* J. F. Mandeno, Minister.

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[128] The Rev. John Francis Cobb, Curate-in-Charge of Spratton, 1825–1861. The Rector of Spratton throughout this period was the Rev. John Bartlett, Incumbent of the Peculiar of Buildwas (Shropshire), 1822–61, who is tersely described in H.I. Longden as 'absentee and pluralist'.

305 **RAVENSTHORPE** Population 691 HO 129 170 19

ST DIONYSIUS'S CHURCH. A very old church. *Endowed* with glebe and rent charge on one of the hamlets. [All other income headings recorded with 'none']. Free sittings 162; *other sittings* 122. *On 30 March* In morning General Congregation 80, Sunday Scholars 40; in afternoon General Congregation 120, Sunday Scholars 40. *Average attendance*, in morning General Congregation 75 to 80, Sunday Scholars 35 to 40; in afternoon General Congregation 100 to 120, Sunday Scholars 35 to 40. *Signed* W. A. Buckland, Vicar.

306 HO 129 170 20

BAPTIST MEETING HOUSE. *Erected* 1812. A separate and entire building. Used exclusively for worship. *Free sittings* 150; *other sittings* 200. *On 30 March* In morning General Congregation 110, Sunday Scholars 61; in afternoon General Congregation 150, Sunday Scholars 63; in evening General Congregation 212, Sunday Scholars 60. *Average attendance* during previous 12 months, in morning General Congregation 140, Sunday Scholars 60; in afternoon General Congregation 200, Sunday Scholars 60; in evening General Congregation 250, Sunday Scholars 60.
Remarks Typhus is now raging in the village and in consequence many were absent yesterday who are otherwise regular attendants. This will account for the difference between yesterday's return and the average for 12 months. *Signed* J.P.Haddy, Minister.

307 **HOLDENBY** Population 211 HO 129 170 21

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe £673 13s. 8d. *Free sittings* 96; *other sittings* 50. *On 30 March* In morning General Congregation 23, Sunday Scholars 30; in afternoon General Congregation 43, Sunday Scholars 31.
Remarks Ample space for seats.
Signed Henry Ellison, Curate, Great Brington.

308 **EAST HADDON** Population 650 HO 129 170 22

THE BLESSED VIRGIN'S PARISH CHURCH. The south aisle and porch were rebuilt in 1839 and the tower in 1673. The church is an ancient structure. *Consecrated* before 1800. *Free sittings* 123; *other sittings* 120; exclusively for children 80. *Average attendance* during previous 12 months, in morning General Congregation 100, Sunday Scholars 90; in afternoon General Congregation 140, Sunday Scholars 90. *Signed* John Wickes,[129] Officiating Minister. *Date* 23 March 1851.

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[129] The Rev. John Beck Wickes was born in 1815 and served various curacies, including Norton by Daventry and East Haddon. A wealthy bachelor he lived for many years at Boughton, not dying until 1906. He left his money for the purpose of church extension at Northampton, and Holy Trinity Church, consecrated in 1909, was built and endowed at a cost of £20,000 as a memorial to him, the whole of this sum being provided out of his bequest.

309 [See 310 R] HO 129 170 24

[PLACE OF WORSHIP]. *Denomination* Baptist and Independent. *Erected* 1811. A separate and entire building. Used exclusively for worship. *On 30 March* In morning General Congregation 30, Sunday Scholars 52; in afternoon General Congregation 60, Sunday Scholars 45; in evening General Congregation 40, Sunday Scholars 50. *Average attendance*, in morning General Congregation 30,
Sunday Scholars 55; in afternoon General Congregation 60, Sunday Scholars 55; in evening General Congregation 40, Sunday Scholars 55. *Signed* Joseph Mowbey, Deacon.

310 R [See 309] HO 129 170 23

BAPTIST AND INDEPENDENT CHAPEL. *Sittings* free 66; *appropriated* 31; not appropriated nor let 103; *total* 200.

Sir,

I believe this is a correct statement,

Your humble servant,
Joseph Mowbey, Deacon.

311 **GREAT BRINGTON** Population 766 HO 129 170 25

ST MARY'S CHURCH. An ancient parish church. *Endowed* with land £506, tithe £60, fees £2. *Free sittings* 100; *other sittings* 200. *On 30 March* In morning General Congregation 220, Sunday Scholars 50; in afternoon General Congregation 150, Sunday Scholars 50; in evening General Congregation none, Sunday Scholars none.
Remarks March 30th being here a stormy day there was not the usual number in the afternoon; in the summer time about 250 in the afternoon, and about 150 in the morning besides children. *Signed* Henry Rose, Rector.

312 **LITTLE BRINGTON [Hamlet of Great Brington].** HO 129 170 26

[PLACE OF WORSHIP]. *Denomination* Baptist. Erected 1836. A separate and entire building. Used exclusively for worship and [a] school. *Free sittings* 65; *other sittings* 101. *On 30 March* In morning General Congregation 84, Sunday Scholars 46; in afternoon General Congregation 82, Sunday Scholars 42; in evening General Congregation 126. *Average attendance* during previous 6 months, in morning General Congregation 80, Sunday Scholars 45; in afternoon General Congregation 75, Sunday Scholars 40; in evening General Congregation 120. *Signed* Joseph Campion,[130] Minister.

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[130] The Rev. Joseph Campion was the father of Samuel Smith Campion, Northampton journalist, who who founded the *Northamptonshire Guardian* newspaper (Radical) in 1875, going on to purchase the *Northampton Mercury* and *Northampton Daily Reporter* (both Liberal: name of latter changed to *Northampton Daily Echo* in 1908) ten years later. S. S. Campion was born in 1846 and died in 1938; a staunch nonconformist with many interests including local government and education, during the latter part of his long life he was probably better known in his home town than any other contemporary resident.

313 HO 129 170 27

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1836. A separate and entire building. Used exclusively for worship. *Free sittings* 45; *other sittings* 92; *standing* none. *On 30 March* In morning no service; in afternoon Total Congregation 46; in evening Total Congregation 37. *Signed* George Judge,[131] Manager, No.31, Little Brington.

314 **HARLESTON** Population 610 HO 129 170 28

ST ANDREW'S CHURCH. Built in 1325. *Consecrated* before 1800. *Endowed* with land and tithe (in lieu of), £468; glebe £35, fees £3. [All other income headings recorded with 0]. *Free sittings* about 200; *other sittings* about 150. *On 30 March* In morning General Congregation 89, Sunday Scholars 62; in afternoon General Congregation 136, Sunday Scholars 58. *Average attendance* during previous 60 [sic] months, in morning General Congregation between 70 and 80, Sunday Scholars 65; in afternoon General Congregation 140, Sunday Scholars 65. *Signed* D. Morton, Rector.

315 HO 129 170 29

BAPTIST CHAPEL. Erected 1821. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 60; *standing* with vestry 40. *On 30 March* In morning General Congregation 43 [described by signatory as 'Meeting for prayer'], Sunday Scholars 14; in afternoon General Congregation 70, Sunday Scholars 14; in evening General Congregation 101, Sunday Scholars 14. *Signed* William Smeeton,[132] Deacon.

316 **CHURCH BRAMPTON** Population 174 HO 129 170 30

ST BOTOLPH'S CHURCH. An ancient church. *Consecrated* before January 1800, time immemorial and unknown. *Endowed* with land £270, glebe £82, fees of small amount. *Free sittings* 190; *other sittings* 60 [and] 60 sittings for children. *On 30 March* In morning General Congregation 80, Sunday Scholars 60; in afternoon General Congregation 150, Sunday Scholars 60. *Signed* Alfred A. Longhurst, Curate.

317 **PITSFORD** Population 633 HO 129 170 31

ST MARY'S or ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800, *Endowed* with glebe £349. *Free sittings* 200; *other sittings* 100. *On 30 March* In morning General Congregation 61, Sunday Scholars 54; in afternoon General Congregation 110, Sunday Scholars 54; in evening no service. *Signed* Carston Dirs Kebbel, Curate.

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[131] Whellan 49 describes George Judge as a sawyer living at Great Brington.

[132] Kelly 47 describes William Smeeton, Harleston, as a baker, Kelly 54 as a baker and farmer.

318 HO 129 170 32

BAPTIST CHAPEL. *Erected* not known. A separate building. Used exclusively for worship. *Free sittings* 60; *other sittings* 50. *On 30 March* In evening Total Congregation 86. *Signed* Benjamin Pickering,[133] Deacon.

319 HO 129 170 33

WESLEYAN METHODIST CHAPEL. *Erected* 1822. A separate and entire building. Used exclusively for worship. *Free sittings* 45; *other sittings* 45; *standing 20. On 30 March* In morning Sunday Scholars 50; in afternoon Total Congregation 95; in evening Total Congregation 46. *Average attendance* during previous 12 months 95; General Congregation from 50 to 60, Sunday Scholars from 40 to 50.
Remarks The congregation including school children amounts to about a hundred on an average. *Signed* John Ball,[134] Chapel Steward.

320 **BOUGHTON** Population 369 HO 129 170 34

ST JOHN THE BAPTIST'S CHURCH. Rebuilt 1806. Enlarged by the Lord of the Manor and Patron in 1846. *Cost* £600 for the enlargement. *Endowed* with glebe £368. *Free sittings* 130 independently of the sittings for the school children; *other sittings* 66. *On 30 March* In morning General Congregation 63, Sunday Scholars 36; in afternoon General Congregation 86, Sunday Scholars 36. *Average attendance* during previous 12 months, in morning General Congregation 70, Sunday scholars 33; in afternoon General Congregation 80, Sunday Scholars 33. *Signed* G. S. Howard Vyse, Minister.

321 HO 129 170 35

CHAPEL. *Denomination* Wesleyan. *Erected* 1804. A separate and entire building. Used exclusively for worship. *Free sittings* 30, *other sittings* 140. *On 30 March* In afternoon General Congregation 13; in evening General Congregation 60. *Signed* B. Andrews, Minister, Newland, Northampton.

322 **MOULTON** Population 1511 HO 129 170 36

PARISH CHURCH. *Endowed* with land £370, tithe £3 0s. 10d., glebe £4, other permanent endowment £30 and £10 10s. 0d, fees £4, Easter offerings £1 5s. 0d., other sources £1 12s. 0d. *On 30 March* In morning General Congregation 166, Sunday Scholars 127; in afternoon General Congregation 260, Sunday Scholars 139.
Remarks The congregations were smaller than usual. I have no way of determining the average for any number of months. *Signed* Thomas Sanders, Vicar.

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[133] Kelly 47 describes Benjamin Pickering, Pitsford, as a farmer.

[134] Kelly 47 describes John Ball, Pitsford, as a tailor, Whellan 49 as a tailor and draper.

323 HO 129 170 37

BAPTIST CHAPEL. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 350. *On 30 March* In morning General Congregation 136, Sunday Scholars 59; in afternoon General Congregation 148, Sunday Scholars 65; in evening General Congregation 112. *Average attendance* during previous 12 months, in morning General Congregation 160, Sunday Scholars 65; in afternoon General Congregation 170, Sunday Scholars 65. *Signed* Francis Wheeler, Baptist Minister.

324 HO 129 170 38

WESLEYAN CHAPEL. *Erected* 1816. A separate and entire building. Used exclusively for worship. *Free sittings* 104; *other sittings* 84. *On 30 March* In morning General Congregation 58, Sunday Scholars 52; in afternoon General Congregation 98, Sunday Scholars 56; in evening General Congregation 119. *Average attendance,* N.K. [Not known?]. *Signed* Charles Whiting, Steward. [N.K. not in signatory's hand.]

325 HO 129 170 39

THE FREE GOSPEL. *Denomination* Christian Brethren. *Erected* November 1839. An entire building. Used exclusively for worship. *Free sittings* 60. *On 30 March* In afternoon General Congregation 23; in evening General Congregation 25. *Average attendance,* N.K. [Not known?]. *Signed* John Ward,[135] Christian Brethren Chapel, Moulton. [N.K. not in signatory's hand.]

326 **OVERSTONE** Population 226 HO 129 170 40

CHURCH. In lieu of the ancient parish church. *Consecrated* 12 July 1807. In the place of the old church. *Erected and cost defrayed* by John Kipling[136] and parish rate. *Endowed* with land £225, other permanent endowment £70, fees £1. *Free sittings* 75; *other sittings* 116. *On 30 March* In morning General Congregation 68, Sunday Scholars 23; in afternoon General Congregation 82, Sunday Scholars 21. *Signed* William Ager, Curate.

327 **BRIXWORTH** Population 1258 HO 129 170 41

ST MARY or ALL SAINTS' CHURCH (when the Feast is held). Built or enlarged by the Abbot of Medhamstead in the 7th century for a conventual church. *Endowed* with land £300; surplice fees; dues and Easter offerings, [both] small [and] not collected. *Total sittings* say 400. *On 30 March* In morning General Congregation 75, Sunday Scholars 70; in afternoon General Congregation 175, Sunday Scholars 75. *Average attendance,* in morning General Congregation from 75 to 100, Sunday Scholars from 70 to 100; in afternoon General Congregation say 220, Sunday Scholars say 80.

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[135] Whellan 49 describes John Ward, Moulton, as a painter, etc.

[136] John Kipling, one of the clerks in chancery and Keeper of the Public Records, had purchased the manor of Overstone from Lord Brownlow in 1791.

Remarks Several of the boys are keeping the birds off at this season and the weather having been cold wet and stormy the congregation was not an average one yesterday. *Signed* Chas. Watkins,[137] Vicar.

328 HO 129 170 52

[PLACE OF WORSHIP]. *Denomination* Wesleyan. *Erected* 1811. Joins chapel by a school room [sic]. Used exclusively for worship. *Free sittings* 235; *other sittings* 153; *standing* 60. *On 30 March* In morning General Congregation 208, Sunday Scholars 41; in afternoon General Congregation 306, Sunday Scholars 46; in evening General Congregation 246. *Average attendance* during previous 12 months, in morning General Congregation 250, Sunday Scholars 50.

Remarks The poor boys in the parish [are] not allowed to go to the free school on the week days except they go to the Church [Sunday] school on the Sunday, which takes most of the boys from the Wesleyan [Sunday] school. *Signed* Frans. Underwood,[138] Manager.

329 **SCALDWELL** Population 398 HO 129 170 42

ST PETER'S PARISH CHURCH. *Consecrated* before 1800. *Endowed* with tithe £6 10s. 0d., glebe £237 10s. 0d. *Free sittings* 150; *other sittings* 250. *On 30 March* In morning General Congregation 107, Sunday Scholars 29; in afternoon General Congregation 125, Sunday Scholars 35. *Average attendance* during previous 12 months, in morning General Congregation 120, Sunday Scholars 30; in afternoon General Congregation 160, Sunday Scholars 35. *Signed* James Langley,[139] Churchwarden.

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[137] The Rev. Charles Frederick Watkins (1793–1873), Vicar of Brixworth, 1832–73, was ordained deacon and priest in 1818, having previously served in the Royal Navy as a midshipman during the latter part of the Napoleonic wars. Curate of Downton (Wilts.), 1818–19, Windsor, 1819–21. After his marriage lived in London where he taught Hebrew, one of his pupils being the young Edward Bouverie Pusey. Much of the fabric of Brixworth Church dates back to Anglo-Saxon times. During his incumbency Watkins undertook a major restoration of the church, which he described in his book *The Basilica and the Basilican Church of Brixworth* published in 1867. Unfortunately the by then elderly Watkins had to write it from memory, his notes having been lent to a 'gentleman versed in ecclesiastical and general art' (preface) and lost. He also wrote a *Vindication of Mosaic History of Creation*, and a considerable amount of poetry. Another of Watkins's interests was geology, and some of the specimens from his collection of cretaceous fossils are now in the Natural History Museum at South Kensington.

[138] Kelly 47 describes Francis Underwood, Brixworth, as a farmer. The origins of the free school lie in the bequest of land by Thomas Roe in 1665. The *Abstract of Education Returns*, 1833 (Parl. Papers, 1835, XLII, 188) states that there were two Sunday Schools at Brixworth in 1833, one of which had a roll of '112 children (including those in the Endowed School) who attend the established Church ...'.

[139] Kelly 47 describes James Langley, Scaldwell, as a farmer and fellmonger; Kelly 54 as a farmer, grazier and woolstapler.

330 HO 129 170 53

CHAPEL. *Denomination* Independent. *Erected* 1830. Not an entire building. Not used exclusively for worship. *Free sittings* 130 – all [sittings] free; *standing* 30. *On 30 March* Worship at Old during the day. This place is exclusively for evening service. *Average attendance*, from 50 to 100.
Remarks VII. 36 feet by 16 feet. Intended for social worship of prayer and praise, and for occasional lectures having no stated ministrations. *Signed* Wm. Watts,[140] Proprietor.

331 **LAMPORT** Population 228 HO 129 170 43

ALL SAINTS' CHURCH. An ancient parish church. *Free sittings* 200 [which are] sufficient for [the] population. *On 30 March* In afternoon General Congregation 150, Sunday Scholars 44. *Average attendance*, in morning General Congregation 120, Sunday Scholars 44; in afternoon General Congregation 120, Sunday Scholars 44.
Remarks No morning service on account of the Rector's absence. *Signed* C. A. Wickes, Curate, Boughton.

332 **HASELBEECH [HASELBECH]** Population 148 HO 129 170 44

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with tithe rent charges £296, glebe £28. *Total sittings*, more than enough for all the parishioners. *On 30 March* In morning General Congregation 36, Sunday Scholars 28; in afternoon General Congregation 45, Sunday Scholars 28. *Signed* Henry Robinson, Rector.

333 **MAIDWELL** Population 280 HO 129 170 45

ST MARY'S CHURCH (and ST PETER), two small consolidated parishes; only one church (St Peter's having been pulled down *anno*. 1543 according to [John] Bridges' History of Northamptonshire).[141] *Consecrated* before 1800. *Free sittings*, none so denominated most of them being open seats; *total sittings* 200 or rather more. *Average attendance*, in morning General Congregation 100, Sunday Scholars 35; in afternoon General Congregation 110, Sunday Scholars 35; in evening Sunday Scholars 35.
Remarks There are no dissenters. The general average of the congregation is nearly the same morning and evening, including school children, about 140 or 3/5ths of the population. *Signed* Tho. Holdich, Rector.

334 **DRAUGHTON** Population 223 HO 129 170 46

ST KATHARINE'S CHURCH. An ancient parish church. *Consecrated* before 1800.

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[140] Kelly 47 describes William Watts, Scaldwell, as a farmer. Whellan 49 stats that 'There is a small Dissenting Chapel [at Scaldwell] on the premises of Mr Wm. Watts, which is occasionally used by the dissenters of the parish'.

[141] John Bridges, *The History and Antiquities of Northamptonshire*, Vol.II, 50, states that 'This Thomas Payne, who in 1543 was instituted to the Rectory of Maidwell St Mary, appears to have been the last incumbent of this church [St Peter's], which fell to decay probably about this time'.

Free sittings none so denominated; *other sittings* 150. *On 30 March* In morning General Congregation 51, Sunday Scholars 40; in afternoon General Congregation 57, Sunday Scholars 40. *Average attendance,* in morning General Congregation 45, Sunday Scholars 50; in afternoon General Congregation 60, Sunday Scholars 50. *Signed* John Slater Hall, Minister.

335 HO 129 170 54

CHAPEL. *Denomination* Independent. *Erected* in the year 1848. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* none; *standing* 20. *On 30 March* In evening General Congregation 44. *Average attendance* during previous 12 months, in morning General Congregation 50. *Signed* Joseph Freeman, Manager.

336 **FAXTON** Population 95 HO 129 170 47

ANCIENT CHAPEL belonging to Lamport. *Free sittings* 150, capable of holding more than the population. *On 30 March* in morning General Congregation 30, Sunday Scholars 11. *Average attendance,* in morning General Congregation 30, Sunday Scholars 11; in afternoon General Congregation 40, Sunday Scholars 11.
Remarks There is only one service on a Sunday. *Signed* C. A. Wickes, Curate, Boughton.

337 **WOLD [OLD]** [See 338 R] Population 449 HO 129 170 49

ST ANDREW'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £340. *On 30 March* General Congregation 60; in afternoon General Congregation 118. *Signed* George Casson, Rector, Wold.

338 R [See 337] HO 129 170 48

ST ANDREW'S CHURCH. *Question* Number of sittings free. *Answer* 100. *Question* Number of sittings appropriated. *Answer* 150. Sittings for children and [others on] benches, say 60. *Total sittings* 310. [Unsigned and undated.]

339 HO 129 170 55

INDEPENDENT MEETING HOUSE. *Erected* 1817. A separate and entire building. Used exclusively for worship. *Free sittings* 150; *other sittings* 200. *On 30 March* In morning Total Congregation 120; in afternoon Total Congregation 96; in evening no service. *Signed* John Spence, Independent Minister.

340 **HOLCOT** Population 508 HO 129 170 50

WESLEYAN METHODIST CHAPEL.[142] *Licensed* 1814. *Erected* by subscription. *Free sittings* 58; *other sittings* 68. *On 30 March* In morning General Congregation 89, Sunday Scholars 27; in afternoon General Congregation 126, Sunday Scholars 27; in evening General Congregation 124, Sunday Scholars 27. *Signed* William Tarry, Chapel Steward.

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[142] This entry is made on a return for a Church of England place of worship, which may explain why there is no return for All Saints' Church, Holcot, the form having been sent in error to the Methodists and used by them.

341 HO 129 170 51

[PLACE OF WORSHIP]. *Denomination* Baptist. Erected 1814. A separate and entire building. Used exclusively for worship. *Free sittings* 72; *other sittings* 40. *Average attendance* during previous 12 months, in evening Total Congregation 45.
Remarks This is a small place of worship for an evening service [held] only in connection with the Baptist chapel, Walgrave. *Signed* Samuel Poole,[143] Manager.

342 **WALGRAVE** Population 613 HO 129 170 56

BAPTIST CHAPEL. *Erected* 1786. A separate and entire building. Used exclusively for worship. *Free sittings* 140; *other sittings* 252. *On 30 March* In morning General Congregation 45, Sunday Scholars 25; in afternoon General Congregation 80, Sunday Scholars 26. *Average attendance* during previous 12 months, 150 [This figure is placed on the 'Total' line for afternoon attendance. Separate figures are not given either for 'General Congregation' or 'Sunday Scholars', nor does the writer distinguish between morning or afternoon numbers]. *Signed* Thomas York, Deacon.

343 R [See 344 R] **SYWELL** and **EARLS BARTON** Populations 228 and 1277 HO 129 171 2

CHURCHES. *Question* Whether the parishes of Sywell and Earls Barton have separate churches or not. *Answer* The parishes of Sywell and Earls Barton have separate churches. *Question* If they have, the number of free and other sittings provided in each and General Congregations attending them. *Answer* [not answered]. *Signed* John Hurry [Registrar]. *Date* 1 April 1852.

344 R [See 343 R] HO 129 171 1

Wollaston, Earls Barton District,
1 April 1852.

Sir,

I have applied to the officiating ministers of the churches of Sywell and Earls Barton to furnish me with the number of 'Free sittings etc', but they refuse to give me any information on the subject, stating that it is not compulsory so to do.

I am, Sir,
Yr. Obt. Servant,
John Hurry, Registrar.

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[143] Whellan 49 describes Samuel Poole, Holcot, as a shoemaker.

345 **EARLS BARTON** HO 129 171 7

BAPTISTS CHAPEL. *Denomination* Particular Baptist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 110; *other sittings* 259; *standing* none. *On 30 March* In morning General Congregation 174, Sunday Scholars 126; in afternoon General Congregation 224, Sunday Scholars 126; in evening General Congregation 224, Sunday Scholars 126; Total [for the day] 1000. *Signed* Henry Smart, Deacon. [Signatory also records *Average attendance* figures for the morning, afternoon and evening services which have been crossed through. He shows 300, 350 and 350 all under General Congregation.]

346 HO 129 171 8

WESLEYAN METHODIST CHAPEL. *Erected* about the year 1813. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 100. *On 30 March* In morning General Congregation 30, Sunday Scholars 50; in afternoon General Congregation 50, Sunday Scholars 50; in evening General Congregation 60, Sunday Scholars 40. *Average attendance,* in morning General Congregation 40, Sunday Scholars 60; in afternoon General Congregation 50; in evening General Congregation 70. *Signed* Abel Dunkley, Steward.

347 **MEARS ASHBY** Population 489 HO 129 171 12

ALL SAINTS' PARISH CHURCH. An ancient church. *Free sittings* 200; *other sittings* 17 in two pews. *On 30 March* In morning General Congregation 100, Sunday Scholars 78; in afternoon General Congregation 160, Sunday Scholars 78. *Signed* R. H. Knight, Curate. *Date* 22 October 1851.

348 HO 129 171 3

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1845. A separate and entire building. Used exclusively for worship; no Sunday School. *Free sittings* 66; *other sittings* 78; *standing* 60. *On 30 March* In morning Total Congregation nil; in afternoon General Congregation 50, Sunday Scholars nil; in evening General Congregation 64, Sunday Scholars nil. *Average attendance* during previous 3 months, in morning General Congregation 30, Sunday Scholars nil; in afternoon General Congregation 65, Sunday Scholars nil; in evening General Congregation 80, Sunday Scholars nil. *Signed* Ambrose Marriott,[144] Steward.

349 **ECTON** Population 631 HO 129 171 4

ST [MARY] MAGDALENE'S PARISH CHURCH. *Consecrated* before 1800. *Endowed* with glebe. *On 30 March* In morning General Congregation 200, Sunday Scholars 120; in afternoon General Congregation 350, Sunday Scholars 120. *Signed* Charles Tizard Davies, Rector.

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[144] Kelly 47 describes Ambrose Marriott, Mears Ashby, as a blacksmith.

350 HO 129 171 5

WESLEYAN METHODIST CHAPEL. *Erected* 1839. A separate and entire building. Used exclusively for worship. *Free sittings* 36; *other sittings* 84. *On 30 March* In afternoon Sunday Scholars 20; in evening Sunday Scholars 94. *Signed* John Perkins,[145] Secretary to Trustees, Drapery, Northampton.

351 HO 129 171 6

SALEM CHAPEL. *Denomination* Baptist. *Erected* in the year 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 100. *On 30 March* In morning General Congregation 10; in afternoon General Congregation 20; in evening General Congregation 40.
Remarks The small number of persons now in attendance at this place of worship at this time is owing to several causes. Up to 1840 it was well attended and had a Sabbath school. But about that time many withdrew, the school was broken up, another chapel was built and the Baptist cause declined. *Signed* Thomas Corby, Minister, Newport Pagnell, Buckinghamshire. *Date* 24 March 1851.

352 **GRENDON** Population 558 HO 129 171 9

ST JAMES'S PARISH CHURCH. An ancient church. *Consecrated* before 1800 (probably in 13th century). *Endowed* with land £52; other permanent endowments £60; fees, say £1. [All other income headings recorded with 0]. *Free sittings* 200, *other sittings* 200. *On 30 March* In morning General Congregation 60, Sunday Scholars 70; in afternoon General Congregation 100, Sunday Scholars 70. *Signed* Daniel Brent D.D., Vicar, Grendon Vicarage.

353 HO 129 171 10

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1831. A separate and entire building. Used exclusively for worship. *Free sittings* 44; *other sittings* 57; *standing* 50. *On 30 March* In afternoon General Congregation 95, Sunday Scholars 20; in evening General Congregation 100, Sunday Scholars 20. *Average attendance* during previous 12 months, in afternoon General Congregation 90, Sunday Scholars 20; in evening General Congregation 95, Sunday Scholars 20. *Signed* W. B. Robinson,[146] Local or Occasional Preacher, Wollaston.

354 HO 129 171 11

MEETING HOUSE. *Denomination* Baptist. *Erected* 1813. A separate and entire building. Used exclusively for worship. *Free sittings* 120; *standing* 10. *On 30 March* In afternoon Total Congregation 25; in evening Total Congregation 44. *Average attendance* during previous 12 months, in morning General Congregation 60.

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[145] Whellan 49 describes John Perkins, The Drapery, Northampton, as a grocer (see also 139 and 191).

[146] Whellan 49 describes Wm. B. Robinson, Wollaston, as a saddler and grocer.

Remarks Service is held twice a day, preaching often but once a day. The congregation varies from 30 to 120. *Signed* Joseph Clipton, Manager.

355 **EASTON MAUDIT** Population 217 HO 129 171 13

ST PETER'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £31, tithe £122, glebe £16, other permanent endowment £4 10s 0d. *Free sittings* 130; *other sittings* 32. *On 30 March* In morning General Congregation 15, Sunday Scholars 23; in afternoon General Congregation 51, Sunday Scholars 26. *Average attendance* during previous 12 months, in morning General Congregation 20, Sunday Scholars 30; in afternoon General Congregation 50, Sunday Scholars 30. *Signed* H. Smith, Vicar, Easton Maudit.

356 **BOZEAT** Population 921 HO 129 171 14

ST MARY'S CHURCH. Consists of a nave and side aisles, chancel and tower from which rises an octagonal broach spire. *Consecrated* before 1800. *Endowed* with land, about £120; corn rent and augmentation nett about £24; fees about £3 13s 0d. *Free sittings* 135, or 27 pews; *other sittings* 85, or 17 pews. *On 30 March* In evening General Congregation 127, Sunday Scholars 42. *Signed* Wm. Corbett Wilson A.M.,[147] Vicar, Bozeat.

357 HO 129 171 15

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1834. A separate and entire building. Used exclusively for worship. *Free sittings* 140; *other sittings* 120; *standing* 60. *On 30 March* In morning Sunday Scholars 100; in afternoon General Congregation 230; in evening General Congregation 170. *Average attendance* during previous 12 months, in afternoon General Congregation 260; in evening General Congregation 260. *Signed* Richard Riseley,[148] Chapel Steward, Bozeat.

358 HO 129 171 16

UNION CHAPEL. Church Lane. *Denomination* Baptist and Independents. *Erected* 1844. A separate and entire building. Used exclusively for worship. *Free sittings* 85; *other sittings* 65; *standing* 30. *On 30 March* In morning Sunday Scholars 48; in afternoon Total Congregation 50; in evening Total Congregation 80. *Average attendance*, in morning General Congregation 90, Sunday Scholars 45. *Signed* Robert Pearson,[149] Manager, Bozeat.

359 **STRIXTON** Population 56 HO 129 171 17

CHURCH. Dedicated to St John [the] Baptist or St Romald, and is in the early style of English architecture, consisting of a nave and chancel. *Consecrated* before 1800. *Endowed* with land

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[147] The Rev. William Corbet Wilson, Vicar of Bozeat with Strixton, 1825–53, and son of the Rev. William Corbet Wilson, Vicar of Bozeat with Strixton, 1795–1825, and Chaplain to the Prince of Wales (Prince Regent). Mr Wilson the younger was killed by a fall from his gig.

[148] Whellan 49 describes Richard Risely (sic), Bozeat, as a shoemaker.

[149] Whellan 49 describes Robert Pearson, Bozeat, as a schoolmaster.

and tithe rent-charge, now about £78; fees, next to none. *Free sittings* 50 or 10 pews; 30 or 6 enclosed pews. *On 30 March* In morning General Congregation 13, Sunday Scholars 9. *Signed* Wm. Corbett Wilson A.M., Rector (see 356).

360 **WOLLASTON** Population 1261 HO 129 171 18

ST MARY'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* 496; *other sittings* 470. *On 30 March* In morning General Congregation 70, Sunday Scholars 80; in afternoon General Congregation 200, Sunday Scholars 80. *Average attendance*, in morning General Congregation 150, Sunday Scholars 80+; in afternoon General Congregation 400, Sunday Scholars 80+.
Remarks By the addition of galleries about 10 years ago, the church now contains 966 sittings in all, whereof 496 are free. *Signed* A.W. Griesbach,[150] Curate, Wollaston (see 364).

361 HO 129 171 19

WESLEYAN CHAPEL. *Erected* 1840. A separate building. Used exclusively for worship. *Free sittings* 166; *other sittings* 112. *On 30 March* In morning General Congregation 129, Sunday Scholars 63; in afternoon General Congregation 143, Sunday Scholars 49; in evening General Congregation 109. *Average attendance*, in morning General Congregation 130, Sunday Scholars 70; in afternoon General Congregation 140, Sunday Scholars 70; in evening General Congregation 130. *Signed* John Chater,[151] Chapel Steward, Wollaston.

362 HO 129 171 20

INDEPENDENT CHAPEL. *Erected* 1752. A separate and entire building. Used exclusively for worship. *Free sittings* 140; *other sittings* 160. *On 30 March* In morning General Congregation 65, Sunday Scholars 100; in afternoon General Congregation 120, Sunday Scholars 100; in evening General Congregation 205. *Average attendance*, during the whole day, General Congregation 400, Sunday Scholars 200. *Signed* George Marriott,[152] Deacon and Manager, Wollaston.

363 HO 129 171 21

BAPTIST CHAPEL. *Erected* 1835. A separate building. Used exclusively for worship. *Free sittings* 30; *other sittings* 170. *On 30 March* In morning Total Congregation 40. *Average attendance*, in morning General Congregation 40, Sunday Scholars none. *Signed* John Luddington,[153] Manager, Lace Dealer, Wollaston.

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[150] The Rev, Alexander William Griesbach, Curate of Wollaston, 1843–62, was also a geologist of some distinction, the fossil *Ophiurella Griesbachii* (described as 'an elegant little star-fish, having five attenuated and tortuous rays') being named after him.

[151] Kelly 47 describes John Chater, Wollaston, as a farmer and blacksmith.

[152] Kelly 47 decribes George Marriott, Wollaston, as a grocer.

[153] Kelly 47 and 54 describe John Luddington, Wollaston, as a shopkeeper; Whellan 49 as a grocer.

364 **IRCHESTER or ARCHESTER,** Anciently called Chester Parva
Population 960 HO 129 171 22

ST CATHERINE'S CHURCH. Dedicated I believe to St Catherine. It consists of a nave, chancel and side aisles, porch, tower and spire. *Consecrated* The registers go back to 1676. *Circumstances of Consecration* I suppose with an endowment of tythes [sic], commuted for land in 1769. *Endowed* with land £160; tithe, about £40; fees, from £5 to £10. *Free sittings* about 500;*other sittings* about 150. *On 30 March* In morning General Congregation 80, Sunday Scholars 40; in the afternoon 45 attended the School; in evening General Congregation 212. *Average attendance,* in morning General Congregation from 80 to 100, Sunday Scholars 40 to 50; in evening Total Congregation from 200 to 250.
Remarks This is the rent of the land after land tax etc. is paid; I think there is some other land belonging to this living purchased by the Bounty of Queen Anne. The vicar will best explain. *Signed* John Smith, Curate, Irchester. Vicar's address, Rev'd James [sic] Wood,[154] Woodhall Park, Askrigg, Bedale. Yorkshire.

365 HO 129 171 23

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodists. *Erected* about the year 1788. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 100; *standing* none. [Above this heading is written '36 feet long, 15 feet wide']. *On 30 March* In morning Sunday Scholars 72; in afternoon General Congregation 126, Sunday Scholars 72; in evening General Congregation 100, no School. *Average attendance* during previous 12 months, [no information entered]. *Signed* Charles Spencer,[155] Steward, Irchester. *Date* 31 March 1851.
[This form in hand of signatory and marked 'Duplicate'. Probably found after the Registrar made his return (HO 129 171 24) dated 21 October 1851].

366 R HO 129 171 24

WESLEYAN METHODIST CHAPEL. *Erected* 60 years ago. Separate building. Used exclusively for worship except for Sunday School. *Free sittings* 30; *other sittings* 50; *standing* none; gallery. *On 30 March* In morning General Congregation 100, Sunday Scholars 80; in afternoon General Congregation 100; in evening General Congregation 100.
Remarks I have ascertained all I can. J. N. Goodhall, Registrar. *Signed* Charles Spencer, Steward, Irchester. *Date* 21 October 1851. [All of this return written in one hand, almost certainly that of the Registrar, J. N. Goodhall].

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[154] The Rev. Richard Wood was the non-resident Vicar of Wollaston with Irchester, 1829–68, and patron of the joint livings. He was himself the Perpetual Curate of Askrigg, where his residence at Woodhall Park was situated, and which was a chapelry of the parish of Aysgarth (North Riding of Yorkshire). The parishes of Irchester and Wollaston were separated in 1880. According to Bridges the church at Irchester is dedicated to St. Catherine; the spelling appears as 'Katharine' in the *Peterborough Diocesan Directory,* 1988 edition.

[155] Kelly 47 describes Charles Spencer, Irchester, as a farmer, shopkeeper and beer retailer.

367 HO 129 171 25

INDEPENDENT CHAPEL. *Denomination* Independent. *Erected* 1850. A separate <entire> building. Used <exclusively> for worship. *Free sittings* 29; *other sittings* 51. *On 30 March* In morning General Congregation 20, Sunday Scholars 40 + 39; in afternoon General Congregation 70, Sunday Scholars 39; in evening General Congregation 70. *Average attendance*, in morning General Congregation 20, Sunday Scholars 39; in afternoon General Congregation 70, Sunday Scholars 39; in evening General Congregation 70. *Signed* Jonathan Coles, <Jonathan Coles, John Dickens> Minister, Irchester, Wellingborough.

368 HO 129 171 34

LATTER DAY SAINTS DWELLING HOUSE. *Erected* not known. Meetings held in 2 years and 6 months. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 30; *standing* 20. *On 30 March* In morning General Congregation 10; in afternoon General Congregation 25; in evening General Congregation 46. *Average attendance,* in morning General Congregation 10; in afternoon General Congregation 20; in evening General Congregation 30.
Remarks Dwelling house but used on Sundays for worship. *Signed* William Jolley, Elder.

369 **HIGHAM PARK** [Extra-parochial] Population 11 HO 129 171 31

WESLEYAN METHODIST DWELLING HOUSE. *Erected* First used as a place of worship in 1828. Not a separate and entire building. Not used exclusively for worship; a dwelling house. *Free sittings* 80; *other sittings* none; *standing* none. *On 30 March* In morning General Congregation 20. *Average attendance* during previous 12 months, in morning General Congregation 30. *Signed* Ralph Dearlove, Member (Farmer), Higham Park, Higham Ferrers.

370 **NEWTON BROMSWOLD** Population 178 HO 129 171 32

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £181 12s 8d; other permanent endowment £3 0s 10d. *Free sittings* 58; *other sittings* 43. *On 30 March* In morning General Congregation 20, Sunday Scholars 31; in afternoon General Congregation 64, Sunday Scholars 35. *Signed* William Taylor, Minister, Church of Newton Bromswold, near Higham Ferrers.

371 **RUSHDEN** Population 1460 HO 129 171 33

PARISH CHURCH. *Consecrated* not known. *Circumstances of Consecration* not known. *Endowed* with land <£340>, glebe £340, fees £10. *Free sittings* 200; *other sittings* 300. *On 30 March* In morning General Congregation 68, Sunday Scholars 80; in afternoon General Congregation 300, Sunday Scholars 82. *Signed* Thomas Ratcliffe, Curate of Rushden, Higham Ferrers.

372 HO 129 171 35

OLD MEETING. *Denomination* Particular Baptists. *Erected* 1796. A separate and entire building. Used exclusively for worship. *Free sittings* 180; *other sittings* 325. *On 30 March*

In morning General Congregation 100, Sunday Scholars 101; in afternoon General Congregation 153, Sunday Scholars 100; in evening General Congregation 240. *Average attendance* during previous 12 months, in morning General Congregation 130, Sunday Scholars 120; in afternoon General Congregation 200, Sunday Scholars 125; in evening General Congregation 250. *Signed* Jonathan Whittemore, Minister of the Place, Rushden, Higham Ferrers.

373 HO 129 171 36

ELIM CHAPEL. *Denomination* Particular Baptists. Opened July 1848. A separate building. Used for no other purpose than for a place of worship. *Free sittings* 24 [also 40 recorded]; *other sittings* 100. *On 30 March* In morning General Congregation 80; in afternoon General Congregation 100; in evening General Congregation 100. *Date* Witness my hand this John Evans day [sic] of March 1851. *Signed* John Evans, Baptist Minister, Rushden.

374 HO 129 171 37

SUCCOTH BAPTIST CHAPEL. *Denomination* Particular Baptists. *Erected* 1805. An entire building. Used exclusively as a place of worship. *Free sittings* 200; *other sittings* 50; *standing* 100. *On 30 March* In morning General Congregation 91, in afternoon General Congregation 156; in evening General Congregation 20. *Average attendance* during previous 12 months, in morning General Congregation 200; in afternoon General Congregation 200; in evening General Congregation 20. *Signed* Charles Drawbridge, Minister, Sheep Street, Wellingborough.

375 HO 129 171 38

[PLACE OF WORSHIP]. *Denomination* Wesleyan. *Erected* 1834. A separate and entire building. Used exclusively for worship. *Free sittings* 84; *other sittings* 46. *On 30 March* In morning General Congregation 50, Sunday Scholars 64; in afternoon General Congregation 40, Sunday Scholars 70; in evening General Congregation 50, Sunday Scholars 50. *Signed* Josiah Parker,[156] Chapel Steward, Rushden, Higham Ferrers.

376 **HIGHAM FERRERS** Population 1140 HO 129 171 40

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe £180; glebe £70; [all other income headings recorded with 0]. *Free sittings*, Gallery 160; *other sittings* 300. *On 30 March* In morning General Congregation 120, Sunday Scholars 140; in evening General Congregation 260, Sunday Scholars 140. *Average attendance*, [Under this heading the signatory records ‘Do.’ (ditto) in morning and in evening].
Remarks Free sittings rather [an] ambiguous term – all sittings free of cost – but, excepting the gallery, all appropriated by custom – hence the practical accommodation is nearly represented by average attendance in the evening. *Signed* George Malim, Minister, Higham Ferrers.

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[156] Kelly 47 describes Josiah Parker, Rushden, as a grocer.

377 HO 129 171 39

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 105; *other sittings* 304. *On 30 March* In morning General Congregation 80, Sunday Scholars 69; in afternoon General Congregation 141, Sunday Scholars 74; in evening General Congregation 99, Sunday Scholars 33. *Signed* Saml. H. Wardley, Minister, Higham Ferrers.

378 [See 379 R] HO 129 171 42

[PLACE OF WORSHIP]. *Denomination* Particular Baptists. *Erected* 1830. Separate private building. Used exclusively for worship. *Free sittings* [all] free; *other sittings* none. *On 30 March* In evening Total Congregation 24. *Average attendance,* in evening Total Congregation 24. *Signed* William Brown,[157] Manager, Higham Ferrers.

379 R [See 378] HO 129 171 41

BAPTIST. Number of free sittings 100.
Remarks Only used on Sunday evenings for prayer. Will hold when full upwards of a hundred, all free sittings. [Undated and unsigned. This is a Registrar's request form enquiring numbers of sittings. It carries no place name but almost certainly relates to the previous entry, being filed immediately before it].

380 **IRTHLINGBOROUGH** Population 1577 HO 129 171 43

ST PETER'S CHURCH. A very ancient church. There were two churches but one has been destroyed time out of mind and there were two parishes now consolidated. The church destroyed was All Saints'. The present one is St Peter's. Consecrated before A.D. 1200. *Endowed* See Clergy List. *Sittings* Impossible to say [in another hand]. <Estimated> *Free sittings* 261; *other sittings* 262. Exact number of persons attending *on 30 March* In morning General Congregation 116, Sunday Scholars 80; in afternoon General Congregation 213, Sunday Scholars 103. *Average attendance,* I don't know.
Remarks The numbers in vii [*On 30 March* figures], are less than average. *Signed* Richard Ash Hannaford, Rector, Irthlingborough. [In section vii 'On 30 March', the printed word 'Estimated' is crossed out and 'Exact' written above it.]

381 HO 129 171 44

BAPTIST CHAPEL. *Denomination* Particular Baptist. *Erected* 1771. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 150; *standing* from 80 to 90. *On 30 March* In morning Total Congregation 170; in afternoon Total Congregation 250 to 300; in evening Total Congregation 200. [In margin is recorded from 250 to 300]. *Average attendance,* in morning and afternoon [at each service] Total Congregation from 250[? figures smeared] to 300. *Signed* John Trimming, Baptist Minister, Irthlingboro'.

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[157] Whellan 49 describes William Brown as a tailor and draper.

382 HO 129 171 45

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodists. *Erected* about 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 75; *other sittings* 75; *standing* none. *On 30 March* In morning Sunday Scholars 65; in afternoon General Congregation 81, Sunday Scholars 61; in evening General Congregation 132. *Average attendance* during previous 12 months, in morning Sunday Scholars 58; in afternoon General Congregation 75, Sunday Scholars 53; in evening General Congregation 103. *Signed* William Rawlin,[158] Chapel Steward, Irthlingborough.

383 **FINEDON** Population 1588 HO 129 171 46

ST MARY THE VIRGIN'S CHURCH. *Consecrated* before 1800. *Free sittings* 600; *other sittings* 50. *On 30 March* In morning General Congregation 150, Sunday Scholars 160; in afternoon General Congregation 220, Sunday Scholars 160. *Signed* G.W. Paul,[159]
Vicar, Finedon, Higham Ferrers.

384 HO 129 171 47

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1822; enlarged 1836. A separate and entire building. Used exclusively for worship. *Free sittings* 82; *other sittings* 178. *On 30 March* In morning General Congregation 70, Sunday Scholars 139; in afternoon General Congregation 100, Sunday Scholars 139; in evening General Congregation 120. *Average attendance* during previous 12 months, General Congregation estimated at a larger number than is estimated for Mar[ch] 30th. Sunday Scholars estimated at 150.
Remarks The reason of the decrease in the number of persons attending divine service in the chapel is – that recently a number of the Society have separated – and are now holding services in the village themselves. *Signed* Saml. Brown,[160] Trustee and Chapel Steward, Finedon, Higham Ferrers.

385 HO 129 171 48

[PLACE OF WORSHIP]. *Denomination* Primitive Methodist. *Erected* since 1800. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 45; *other sittings* none. *On 30 March* In afternoon General Congregation 16; in evening General Congregation 25. *Signed* John Whiteman, Manager, Finedon.

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[158] Kelly 47 describes William Rawlin, Irthlingborough, as a baker.

[159] The Rev. George Woodfield Paul, Rector of Finedon, 1848–1911, Rural Dean of Higham Ferrers, 1858–83, Hon. Canon of Peterborough, 1900–11. Died 1911 aged 91. Son of the Rev. Samuel Woodfield Paul, Rector of Finedon, 1810–47, who married the daughter of Sir John English Dolben, 4th Baronet, of Finedon. (According to Sir John's obituary in the *Gentleman's Magazine* 'He had his cards printed in black-letter type, saying that he was himself "old English" and that was the most appropriate style for him.') George Woodfield Paul's son was Herbert Woodfield Paul, barrister of law and author, M.P. for Edinburgh South, 1892–95, Northampton, 1906–10.

[160] Kelly 47 describes Samuel Brown, Finedon, as a farmer. His brother, the Rev. John Brown, opened the Methodist chapel there in 1822 before it had been completed. John and Samuel Brown were both Finedon men, and John was just about to take up his first appointment, a pastorate in the Isle of Wight, hence the haste at Finedon (Pope, T. E. *The Story of Finedon Methodism*, 1914).

386 HO 129 171 49

INDEPENDENT MEETING. *Erected* before 1800. Separate building. Used exclusively for worship. *Free sittings* 85; *other sittings* 95; *standing* 40. *On 30 March* In afternoon General Congregation 85; in evening General Congregation 159. *Average attendance* during previous 6 months, in afternoon General Congregation 85; in evening General Congregation 160. *Signed* Isaac Ward, Elder, Finedon.

387 [See 388] HO 129 171 50

SOCIETY OF FRIENDS MEETING HOUSE. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Admeasurement in superficial feet, On the Floor or Area* 575; *In the Galleries* 150. *Estimated Number of Persons capable of being seated* 200. *Estimated Number of Attendants on Sunday 30 March* In the morning 14. *Signed* by special appointment William Wells,[161] Irthlingbro' [Irthlingborough].

388 [See 387. On a Nonconformist return form.]. HO 129 171 51

FRIENDS MEETING HOUSE. *Denomination* Society of Friends commonly called Quakers. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Sittings* The Meeting will seat upwards of 200. *Standing* All free. *On 30 March* In morning General Congregation 13. *Average attendance* during previous 12 months, in morning General Congregation 16.
Remarks There is an afternoon meeting held 4 months in the year and the average attendance is about 6 or 8. *Signed* Thos. Harlock,[162] Overseer, Finedon. *Date* 30th 3rd Month 1851.

389 **WELLINGBOROUGH** Population 5297 HO 129 171 52

PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land £371; tithe, vicarial £40; fees, £10; stone quarry £35 – see remark A.
Free sittings 250; *other sittings* 800 – see remark B. *On 30 March* In morning General Congregation 526, Sunday scholars 450; in afternoon General Congregation 560; in evening General Congregation 730 – see remark B.
Remarks A. The endowment of land is stated in the gross. No deduction being made for land tax, income tax, or the return of 10 per cent to tenants under the pressure of the times. B. Half the church is closed for alterations and re-paving and there is not this number of seats available just now. *Signed* Henry Vivian Broughton,[163] Vicar.

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[161] Kelly 47 describes William Wells, Irthlingborough, as a grocer and draper.

[162] Kelly 47 describes Thomas Harlock, Finedon, as a draper and grocer.

[163] The Rev. Henry Vivian Broughton, Curate of Wellingborough, 1841–42, Vicar, 1842–71, Hon. Canon of Peterborough, 1869–93, Rector of Polebrooke, 1871–75, Vicar of St Mary's, Leicester, 1875–93. The chancel together with the flanking north and south chapels of Wellingborough Church were restored and reseated with open pews in 1851. E. F. Law was the architect.

390 HO 129 171 53

[PLACE OF WORSHIP]. Broad Green. *Denomination* Latter Day Saints. *Erected* before 1800. Not a separate and entire building. Not used exclusively for worship. *Sittings* 20. *On 30 March* In morning Total Congregation 18; in afternoon Total Congregation 16; in evening Total Congregation 18.
Remarks This is a private house. *Signed* Joseph Bull, Elder.

391 HO 129 171 54

[PLACE OF WORSHIP]. Church Street. *Denomination* Wesleyan Methodist. *Erected* before the year 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 90; *other sittings* 244; *standing* 166. *On 30 March* In morning General Congregation 200, Sunday Scholars 75; in afternoon General Congregation 250, Sunday Scholars 75; in evening General Congregation 300. *Signed* John Cullen, Minister, Church Street.

392 HO 129 171 55

SALEM CHAPEL. High Street. *Denomination* Protestant Dissenters of the Congregational order, or, as it is commonly called, Independents.
Erected 1812. A separate and entire building. Used exclusively for worship. *Free sittings* 45; *other sittings* 530; *standing* none. *On 30 March* In morning General Congregation 249, Sunday Scholars 135; in afternoon General Congregation 139, Sunday Scholars none; in evening General Congregation 288, Sunday Scholars none. *Average attendance* during previous 12 months, in morning General Congregation 240, Sunday Scholars 150; in afternoon General Congregation 150; in evening General Congregation 300.
Remarks 1 Instead of taking the smallest children into the chapel to the morning service, a separate service is conducted for them in the vestry room. 2 The majority
of the afternoon congregation were persons who cannot attend during an evening. 3 Only the elder children of the Sabbath School attend the evening service and are therefore included in the evening congregation. *Signed* Thomas Thomas, Minister.

393 HO 129 171 56

HIGH STREET CHAPEL. *Denomination* Particular Baptist. A large upper room, part of a warehouse, unoccupied. The large room is exclusively so used [for worship]. *Free sittings* 90; *other sittings* 40; *standing* 30. *On 30 March* In morning Total Congregation 0; in afternoon Total Congregation 0; in evening Total Congregation 120. *Average attendance* during previous 12 months, in evening Total Congregation 140.
Remarks I have lectured to a congregation in Wellingborough of the Baptist denomination for more than 25 years at various places and at various times; the present place is hired until some other place can be procured. *Signed* Charles Drawbridge, Minister, Sheep Street.

394 HO 129 171 57

CHEESE LANE CHAPEL. *Denomination* Independent. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 115; *other sittings* 250. *On 30 March* In morning General Congregation 160, Sunday Scholars 110; in evening General Congregation 180, Sunday Scholars 80. *Signed* J. F. Poulter, Pastor.

395 [See 396] HO 129 171 58

SOCIETY OF FRIENDS MEETING HOUSE. St John Street. *Erected* 1819. A separate and entire building. Used exclusively for worship. *Sittings* Free seats and forms provided for 201 persons. *On 30 March* In morning General Congregation 20; in afternoon General Congregation 12. *Signed* Fredk. J. Longman.[164] *Date* 2nd day of the 4th Mn. 1851. [This entry is written on a standard form as used for nonconformist places of worship.]

396 [See 395] HO 129 171 59

SOCIETY OF FRIENDS MEETING HOUSE. St John Street. *Erected* 1819. A separate and entire building. Used exclusively for worship. *Admeasurement in superficial feet, On the Floor or Area* 53 × 26 feet; *In the Galleries* No galleries; *Total* 1378 feet. *Estimated Number of Persons capable of being seated* Seats and forms provided for 200. Will hold about 300. *Estimated Number of Attendants on Sunday 30 March* In morning General Congregation 20; in afternoon General Congregation 12. *Signed* Fredk. J. Longman. *Date* 4th day of the 4th Mn. 1851.

397 HO 129 171 60

BAPTIST CHAPEL. Herriotts Lane. *Erected* 1808. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 100; *standing* none. *On 30 March* In morning General Congregation 80; in afternoon General Congregation 100; in evening General Congregation 100. No Sunday Scholars at any service. *Signed* Matthew Blakeley, Minister, Salem Lane.

398 HO 129 171 61

WEST END CHAPEL. West Street. *Denomination* Independent. *Erected* before 1800. A separate and entire building. Used exclusively for worship and for a Sunday School. *Free sittings* estimated at 90; *other sittings* estimated at 650. *On 30 March* In morning General Congregation 128, Sunday Scholars 61; in afternoon General Congregation 135, Sunday Scholars 67; in evening General Congregation 90, Sunday Scholars 59. *Signed* Cornelius Curtis Tyte, Minister.

399 **GREAT DODDINGTON** Population 493 HO 129 171 62

ST NICHOLAS'S PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land £155. *Other sittings* 400. *On 30 March* In afternoon General Congregation 87, Sunday Scholars 64. *Average attendance* during previous 12 months, in afternoon General Congregation 110, Sunday Scholars 80.
Remarks About 25 regular attendants of the general congregation were absent on 30 March 1851. The services being alternately single and double, it happened that today only afternoon service was celebrated. *Signed* John Watson M.A., Curate.

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[164] Whellan 49 describes Frederick Longman, Silver Street, Silver Street, Wellingborough, as an ironmonger and seedsman.

400 HO 129 171 63

[PLACE OF WORSHIP]. *Denomination* Protestant Dissenters of the Congregational Order commonly called Independents. *Erected* 1830. a separate and entire building. Used exclusively for worship. *Free sittings* 200. *On 30 March* In evening – service, total 44. *Average attendance* during previous 6 months, in evening General Congregation 100.
Remarks 1 Divine service being carried out in the parish church morning and afternoon owing to that there is only one public service held in the chapel. 2 There is a prayer meeting held in the chapel on Sabbath morning before the service in the church. *Signed* John Murdin, James Horn, Managers.

401 HO 129 171 64

PREACHING HOUSE. *Denomination* Primitive Methodist. *Erected* since 1800. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 65; *other sittings* none; *standing* none. *On 30 March* In morning Sunday Scholars none; in afternoon General Congregation 42, Sunday Scholars none; in evening General Congregation 82, Sunday Scholars none. *Average attendance*, in morning Sunday Scholars none; in afternoon General Congregation 50, Sunday Scholars none; in evening General Congregation 65, Sunday Scholars none. *Signed* Samuel Chapman, Manager, his × [mark].

402 **WILBY** Population 468 HO 129 171 65

ST MARY'S PARISH CHURCH. An ancient church. *Endowed* with glebe £380, Easter offerings £4½ [sic] from some few inhabitants. *Free sittings* 131; *other sittings* 112. *On 30 March* In morning General Congregation 30; in afternoon General Congregation 59.
Remarks Sunday School was originally kept in the sacred edifice, to its great profanation. I have contemplated building a room as soon as possible; in the meantime the children find it too far to come up to the parsonage house. *Signed* Robert Stockdale, Rector.

403 **HARDWICK** Population 81 HO 129 171 66

ST LAWRENCE'S PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with tithe and glebe land. *Sittings* Sufficient room for the whole 90 population. *On 30 March* [figures erased]. *Average attendance* during previous 12 months, in morning General Congregation 30 to 40, Sunday Scholars 14; in afternoon General Congregation 30 to 40, Sunday Scholars 14.
Remarks The population of the parish at the last census [1841], was, I believe, only 82.[165] Having two services the congregation is divided. There are only two dissenters. *Signed* Haynes Gibbs, Curate, Wellingborough.

404 **GREAT HARROWDEN** Population 137 HO 129 171 67

ALL SAINTS' PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land £138; tithe rent charge £223 1s. 0d.; glebe, 3 acres, say £6. [All other income headings recorded with 0].

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[165] The population of Hardwick in 1841 was, as Mr Gibbs says, 82.

Free sittings 56; *other sittings 84. On 30 March* In morning General Congregation 83, Sunday Scholars 19.
Remarks The service in this church is performed alternately morning and afternoon. Of the latter service average attendance is 1/3rd more than morning. *Signed* Wentworth C. Roughton, Vicar.

405 **LITTLE HARROWDEN** Population 638 HO 129 171 68

ST MARY'S PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land £99, tithe £7, Easter offerings 7s. 6d. [All other income headings recorded with 0]. *Free sittings* 300; *other sittings* 60. *On 30 March* In afternoon General Congregation 190, Sunday Scholars 51; in evening General Congregation 183.
Signed Wentworth C. Roughton, Vicar.

406 HO 129 171 69

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1825. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 95. *On 30 March* In afternoon General Congregation 175, Sunday Scholars 48; in evening General Congregation 120. *Signed* William Chapman,[166] Chapel Steward.

407 **ORLINGBURY** Population 330 HO 129 171 70

ST MARY'S CHURCH. An ancient church, rebuilt. *Consecrated* before 1800. *How or by whom erected.* <By church rate> By parochial rate; by A. A. Young, Esq.; by subscription and by the Rector. *Cost and how defrayed* By parochial rate £1200; by private benefaction or subscription or from other sources, about £3800. *Total cost* About £5000. *Endowed* with land 284 acres, glebe, house, other permanent endowment £3 10s. 2d. *Free sittings* 48; *other sittings* 212. *On 30 March* In morning General Congregation 64, Sunday Scholars 56; in afternoon General Congregation 89, Sunday Scholars 57. *Average attendance,* in morning General Congregation 80, Sunday Scholars 56; in afternoon General Congregation 110, Sunday Scholars 57.
Remarks I do not know the value of the living at the present time and therefore I have under No.V [the fifth section of the return] returned the no. of acres chiefly clay. *Signed* Brook George Bridges,[167] Rector.

408 HO 129 171 71

INDEPENDENT CHAPEL. *Erected* 1830. A separate building. Used exclusively for worship. *Free sittings* 180. *On 30 March* In evening General Congregation 42.

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[166] Whellan 49 describes William Chapman, Little Harrowden, as a shoemaker.

[167] The Rev. Brook George Bridges, Rector of Orlingbury 1827–54, Rector of Blankney (Lincs.), 1854–78. He inherited a baronetcy from his brother, 1875. Orlingbury Church was rebuilt in 1843, the architect being Richard C. Hussey of Birmingham. 'A remarkable, substantial job' according to Pevsner. The tower is a striking landmark locally. Commemorative inscriptions are fixed inside the church on the wall to the left and right of the east window in the south transept. Allen A. Young was lord of the manor and squire of Orlingbury.

Signed John Manning,[168] Manager and Trustee.

409 **ISHAM** Population 391 HO 129 171 72

ST PETER'S PARISH CHURCH. An ancient church. *Consecrated* anciently. *Under what circumstances* The necessities of the case. *Endowed* Reply declined.
Free sittings 40; *other sittings* 160; Sunday School 80. *On 30 March* Supposed, in morning General Congregation 61, Sunday Scholars 59; in afternoon General Congregation 91, Sunday Scholars 57. *Average attendance* during previous 12 months, supposed, in morning General Congregation 45, Sunday Scholars 70; in afternoon General Congregation 75, Sunday Scholars 70. *Signed* J. Mellor Brown,[169] Rector.

410 HO 129 171 73

CHAPEL. *Denomination* Wesleyan. *Erected* 1831. A separate building. Used exclusively for worship. *Other sittings* 150. *On 30 March* In morning General Congregation 40; in afternoon General Congregation 100. *Average attendance* during previous 12 months, Total Congregation 120. *Signed* Francis Lewis,[170] Manager.

411 **BURTON LATIMER** Population 1007 HO 129 172 1

CHURCH OF THE BLESSED VIRGIN MARY.[171] An ancient parish church. *Consecrated* before 1800. *Free sittings* 239; *other sittings* 165. *On 30 March* In morning General Congregation 94, Sunday Scholars 108; in afternoon General Congregation 170, Sunday Scholars 113. *Average attendance* during previous 12 months, in morning General Congregation 110, Sunday Scholars 129; in afternoon General Congregation 180, Sunday Scholars 129.
Remarks See paper attached. *Signed* Matthias Barker, Curate, Burton Latimer.
[On two pieces of lined writing-paper, the following].
Remarks on the above return.
(1) I cannot find any Parochial Document containing the name of the Church, but I have heard that in some topographical descriptions of the County it goes by that name [Blessed Virgin Mary].
(5) As from the Registrar General's letter No.5 was to be considered as withdrawn, I did not take any pains to ascertain the amount, which varies.
(6) This is calculated only for those that can be conveniently seated, and for adults only. Much space is lost by bad arrangement of pews etc. so that nominally the church would hold many more. I do not know whether I have given the free and other sittings correctly as there are continual disputes as to what are free and what are appropriated.
(7) There is an evening lecture in the Infants Schoolroom. In the summer the congregations are larger. The attendance of Sunday Scholars is smaller at this time from many of the

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[168] Kelly 47 and 54 describe John Manning, Orlingbury, as a farmer; Whellan 49 as 'Esq.'

[169] James Mellor Brown, Rector of Isham, 1839–67, was the elder brother of the Rev. Abner William Brown, Vicar of Pytchley (see 430)

[170] Kelly 47 describes Francis Lewis, Isham, as a mason; Kelly 54 as a bricklayer.

[171] The church at Burton Latimer is dedicated to the Virgin Mary according to Bridges.

boys being employed in "scaring" the birds from the newly sown wheat and from many of the girls being attacked with the prevalent influenza. *Signed* Matthias Barker.

412 HO 129 172 2

BAPTIST MEETING. *Denomination* Particular Baptist. Originally built 1744; rebuilt 1832. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* 140; *standing* 100 children. *On 30 March* In morning General Congregation 105, Sunday Scholars 70; in afternoon General Congregation 160, Sunday Scholars 75; in evening General Congregation 130. *Signed* William May, Minister, Burton Latimer.

413 HO 129 172 3

[PLACE OF WORSHIP]. *Denomination* Wesleyan. *Erected* 1833. A separate building. Used exclusively for worship. *Free sittings* 200. *On 30 March* during the morning, afternoon and evening Sunday Scholars from 7 to 10. *Average attendance*, during the morning, afternoon and evening General Congregation from 7 to 10. *Signed* John Eady.[172] [In 'Official Character', signed], John Cotton and John Dawson, Superintendents from Wellingborough. [All signatures are in the same hand]

414 **CRANFORD ST JOHN** Population 556 (with Cranford St Andrew) HO 129 172 4

ST JOHN [THE] BAPTIST'S CHURCH. *Consecrated* before 1800. *Free sittings* all; *other sittings* 312, children's seats 80; *total sittings* 392. *On 30 March* In afternoon General Congregation 179, Sunday Scholars 69.
Remarks The parishes of Cranford St John and Cranford St Andrew are for Ecclesiastical (tho' not for civil) purposes consolidated into one living and the same congregation worships in both churches, in the morning in one parish, in the afternoon in the other. *Signed* Lewis Hogg, Curate.

415 HO 129 172 6

MEETING. *Denomination* Mixed. *Erected* 1834. A separate building. Used exclusively for worship. *Free sittings* all, 100. *Average attendance*, in evening General Congregation 90.
Remarks Meetings only for evening, when the average number is from 80 to 100. *Signed* John Abbott,[173] Trustee, Cranford, Near Kettering.

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[172] Kelly 47 lists two John Eadys at Burton Latimer, on described as a farmer and the other as a gardener; Kelly 54 describes the latter as a grocer and market gardener.

[173] Kelly 47 describes John Abbott as a farmer; Whellan 49 as a farmer and timber merchant; Kelly 54 as a timber merchant and farmer.

416 **CRANFORD ST ANDREW** Population 556 (with Cranford St John) HO 129 172 5

ST ANDREW'S CHURCH. *Consecrated* before 1800. *Free sittings* all; seats for school children 80, *other sittings* 200, *total sittings* 280. *On 30 March* In morning General Congregation 117, Sunday Scholars 69.
Remarks The parishes of Cranford St Andrew and Cranford St John are for Ecclesiastical (tho' not for civil) purposes consolidated into one living and the same congregation worships in both churches, in the morning in one parish church and in the afternoon in the other. *Signed Lewis Hogg,*[174] *Curate, Cranford.*

417 **BARTON SEAGRAVE** Population 207 HO 129 172 7

ST PETER'S CHURCH. An ancient parish church. *Endowed* [All headings with the exception of those for tithe and glebe are struck through. No sums are recorded against tithe or glebe]. *Free sittings* 70; *other sittings* 12 pews [for] 80; *total sittings* 150. *On 30 March* In morning General Congregation 50, Sunday Scholars 30; in afternoon General Congregation 50, Sunday Scholars 30. *Signed* C. Stopford, Minister, Barton Seagrave.

418 **WARKTON** Population 309 HO 129 172 8

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with glebe 248 acres. *Free sittings* about 140; *other sittings* about 110. *On 30 March* In morning General Congregation 50, Sunday Scholars 57; in afternoon General Congregation 120, Sunday Scholars 57.
Remarks It is impossible to give an accurate return of the income of the promotion [i.e. benefice] in this return. The number of acres of glebe land is 248, but is at present thrown on the hands of the Rector from the depreciation of agricultural produce and the hard burthen of the times, rates etc. is £60 per annum. *Signed* G. P. Stopford, Minister, Warkton.

419 HO 129 172 9

LICENSED DWELLING HOUSE. Not a separate and entire building; a dwelling house. Not used exclusively for worship. *Free sittings* all, 50; *standing* 10. *On 30 March* In evening General Congregation 37. *Average attendance* during previous 12 months, 40 [Written within box heading and probably refers to Total Congregation; presumably adults].
Remarks The dwelling house is used for worship on Sunday evenings and occasionally on a week evening. Persons of various denominations of protestants attend. *Signed* John Taylor, Occupier of the dwelling house, Manager, Warkton.

420 **KETTERING** Population 5198 HO 129 172 11

ST PETER AND ST PAUL'S CHURCH. Parish church. *Endowed* with land £786 net value returned to the Ecclesiastical Commissioners; pew rents none; fees £10. *Free sittings* 354; *other sittings* 486, appropriated by faculty; *total sittings* 840, besides those for the children. *On 30 March* In morning General Congregation 250, Sunday Scholars 238; in afternoon

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[174] The Rev. Lewis Hogg became rector of the two Cranford parishes in 1852.

General Congregation 338, Sunday Scholars 238; in evening General Congregation 407. *Average attendance* during previous 12 months, in morning General Congregation 280; in afternoon General Congregation 450; in evening General Congregation 400. *Signed* Thos. H. Madge, Rector, Kettering.

421 HO 129 172 10

CHAPEL in the Kettering Union Workhouse. *Licensed* about 1840. *Erected* for the benefit of the inmates. *Cost Defrayed* by the parishes in Kettering Union. *Permanent endowment* £50 salary per annum. *Free sittings* 200. *On 30 March* In evening General Congregation 41, Scholars in the Union 17. *Average attendance,* in evening General Congregation 50, Scholars in the Union 30.

Remarks Does this schedule include chapels in Union Workhouses! The Chaplain has filled it up as he thinks it probably may. *Signed* Richard Morton, Chaplain, Union Chapel, Kettering.

422 HO 129 172 12

CALVINISTIC MEETING HOUSE. *Licensed* Mar. 1850. A dwelling house. Not used exclusively for worship. *Free sittings* 50. On 30 March No service. *Average attendance,* [No figures given].

Remarks No service on the 30th March in consequence of the illness of Edmund Johnson, occupier of the house. The number of persons generally attending are [sic] about 50. The number last Sunday were [sic] 29 males and 26 females. The widow has signed the paper, no manager residing in Kettering. *Date* 25th October 1851. *Signed* × the mark of Susannah Johnson, Occupier, Workhouse Yard, Kettering.

423 [See 424. This on a Dissent Return form.] HO 129 172 13

SOCIETY OF FRIENDS MEETING HOUSE. *Denomination* Society of Friends. *Erected* before 1800. An entire building. Place of worship exclusively. *Free sittings* 170. *On 30* March In morning General Congregation 29, Sunday Scholars none; in afternoon General Congregation 23, Sunday Scholars none. *Date* 31st day of the 3rd Month 1851. *Signed* Geo. Warner,[175] Friends' Meeting House, Kettering.

424 [See 423] HO 129 172 14

SOCIETY OF FRIENDS MEETING HOUSE. *Erected* before 1800. An entire building. Used exclusively for worship. *Admeasurement in superficial feet, On the Floor or Area* 30 × 18 = 540; *In the Galleries* 10½ × 18 = 189. *Estimated Number of Persons capable of being Seated* 170. *Estimated Number of Attendants on Sunday 30 March* In morning 29; in afternoon 23. *Signed* by special appointment Geo. Warner, Kettering. *Date* 31st day 3rd Month 1851.

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[175] Kelly 54 describes George Warner as 'Mr' in the 'Gentry' section of the entry for Kettering.

425 HO 129 172 15

BAPTIST MEETING HOUSE. *Erected* 1769. A separate and entire building. Used exclusively for worship. *Free sittings* 332; *other sittings* 410. *On 30 March* In morning General Congregation 340, Sunday Scholars 193; in afternoon General Congregation 451, Sunday Scholars *124; in evening Total Congregation 144.
Remarks (1) The numbers were exactly counted. (2) * In the afternoon the younger children of the school are assembled in the school room for a service adapted to their capacity. (3) The meeting in the evening was a meeting for prayer. *Signed* William Robinson, Minister, Kettering.

426 HO 129 172 16

PREACHING ROOM. Richards Leys. *Denomination* Primitive Methodist. *Erected* Part of another building; has been used as a place of worship near three years; used exclusively for worship. *Free sittings* 54; *other sittings* 56; *standing* about 30. *On 30 March* In morning General Congregation none, Sunday Scholars none; in afternoon General Congregation 48, Sunday Scholars none; in evening General Congregation 64, Sunday Scholars none. *Average attendance,* in morning General Congregation none, Sunday Scholars none; in afternoon General Congregation average, Sunday Scholars none; in evening General Congregation 80, Sunday Scholars none. *Signed* Joseph Patrick, Steward.

427 HO 129 172 17

EBENEZER. Silver Street. *Denomination* Strict Baptist. *Erected* 1824. A separate and entire building. Used exclusively for worship. *Free sittings* 200; *standing* 100. *On 30 March* In morning General Congregation 74, Sunday Scholars 40; in afternoon General Congregation 80, Sunday Scholars 42; in evening General Congregation 76, Sunday Scholars 26. *Average attendance* during previous 12 months, in morning General Congregation 70, Sunday Scholars 40; in afternoon General Congregation 80, Sunday Scholars 40; in evening General Congregation 70, Sunday Scholars 30.
Remarks Minister [is] supported by voluntary weekly subscription and collections at the chapel door every 4th Sunday. *Signed* Edward Jenkinson,[176] Deacon and Trustee, Kettering.

428 HO 129 172 18

WESLEYAN METHODIST CHAPEL. *Erected* 1798. A separate and entire building. Used exclusively for worship. *Free sittings* 180; *other sittings* 230; *standing* 80. *On 30 March* In morning General Congregation 140, Sunday Scholars 100; in afternoon General Congregation 100, Sunday Scholars 95; in evening General Congregation 270. *Average attendance* during previous 12 months, in morning General Congregation 180, Sunday Scholars 100; in afternoon General Congregation 100, Sunday Scholars 96; in evening General Congregation 270. *Signed* John Tordoff,[177] Chapel Steward, Kettering.

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[176] Kelly 47 describes Edward Jenkinson, Kettering, as a gardener; Kelly 54 as a gardener and seedsman.

[177] Kelly 47 describes John Tordoff as 'Esq' in the 'Gentry' sction of the entry for Kettering; Kelly 54 as 'Mr'.

429 HO 129 172 19

GREAT MEETING HOUSE. Gold Street. *Denomination* Independent. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 540; *other sittings* 683. *On 30 March* In morning General Congregation 420, Sunday Scholars 184; in afternoon General Congregation 528, Sunday Scholars 194. *Signed* Thomas Toller,[178] Minister, Kettering.

430 **PYTCHLEY** Population 606 HO 129 172 21

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land £20, tithe grant out of the rectory tithe £60, Bounty Board £19 10s. 0d, total £99 10s. 0d.;
fees (2s. 6d. to 10s. 0d.) 5s. 0d. No column is here given for the schools and other outgoings which seldom fall below £25 yearly and have amounted to £45. *Free sittings* probably 150; *other sittings* probably 150, for Sunday School 130. 200 more sittings might be made in the vacant space. *On 30 March* In morning General Congregation 82, Sunday Scholars 72; in afternoon General Congregation 98, Sunday Scholars 69. *Average attendance,* in morning General Congregation 110, Sunday Scholars 100; in afternoon General Congregation 140, Sunday Scholars 95.
Remarks Prevalent influenza. The lambing and seed time and heavy showers on the 30th made the school and congregations much below the average, a third less than last month. in summer there are often 150 to 200 of the general congregation and 120 scholars on the books; there have been at times 130 and 140. *Signed* Abner W. Brown,[179] Vicar.

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[178] The Rev. Thomas Toller, Minister at the Great Meeting House [now Toller United Reformed Church], 1821–1875, was the son of the Rev. Thomas Northcote Toller, Minister there, 1775–1821. Thus the ministry of the two men spanned a total of one hundred years.

[179] The Revd Abner William Brown, 1800–72 (son of Dr John Brown of Edinburgh, although Abner was born in Jamaica), Vicar of Pytchley, 1832–51, Vicar of Gretton, 1851–72, Hon. Canon of Peterborough, 1851, successively Rural Dean of Rothwell and Rural Dean of Weldon. A graduate of Cambridge University, Abner Brown was influenced by Charles Simeon, Vicar of Holy Trinity Church, Cambridge, and a leading Evangelical. Brown was an able and active clergyman, one of his concerns being the abolition of the appropriated pew system. He wrote many short pieces on ecclesiastical and village matters including *Let us uphold the Scripture Rule of Marriages* (1850), *[A] Manual on the Subject of Papal Aggression* (n.d. but 1851), The *Law of Church Bells* (1856), *Village Horticultural Societies* (1849) and *Village Provident Societies* (1850). Soon after the death of his two sons from scarlet fever in January 1834, Brown produced a biographical account of the boys, *Notices of the Lives and Death-Beds of Abner and David Brown ... with Suggestions on the Christian Nurture of Children*, 1834. He was also author of the valuable *Recollections of the Conversation Parties of the Rev. Charles Simeon, M.A., ... With Introductory Notices*, 1863, and edited *Lyrical Pieces, Secular and Sacred, from the Home Circle of a Country Parsonage*, 1859 and (second edition) 1869, a collection of verse by himself and his two daughters (see Trevor Hold, *A Northamptonshire Garland*, 1989, 40–43).

431 HO 129 172 20

CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1823. A separate and entire building. Used exclusively for worship. *Free sittings* 46; *other sittings* 86; *standing* 30. *On 30 March* In morning Sunday Scholars 26; in afternoon General Congregation 69, Sunday Scholars 28; in evening General Congregation 88. *Average attendance* during previous 12 months, in morning Sunday Scholars 35; in afternoon General Congregation 100, Sunday Scholars 35; in evening General Congregation 120.
Remarks The congregations were less on the 30th on account of special services being held at the Wesleyan chapel in a neighbouring village. *Signed* Richd. D. Lane,[180] Chapel Steward.

432 HO 129 172 22

[PLACE OF WORSHIP]. *Denomination* Primitive Methodist. *Erected* Has been used for preaching 1 month. Not a separate and entire building. *Sittings* 22. *On 30 March* In afternoon General Congregation 15; in evening General Congregation 22. *Signed* George Smith, Householder.

433 **BROUGHTON** Population 691 HO 129 172 23

ST ANDREW'S PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land £440. *Free sittings* 300. *On 30 March* In morning General Congregation 83, Sunday Scholars 67; in afternoon General Congregation 184, Sunday Scholars 67; in evening no service. *Average attendance* during previous 12 months, in morning General Congregation 100, Sunday Scholars 80.
Remarks The general attendance on 30 March gives a fair average for the afternoon attendance.
Signed Granville H. Forbes, Rector.

434 HO 129 172 24

UNION CHAPEL. *Denomination* Baptist and Paedobaptist unitedly. *Erected* 1850. An entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 104. *On 30 March* In morning Sunday Scholars 52; in afternoon General Congregation 120, Sunday Scholars 50; in evening General Congregation 200. *Average attendance* during previous 9 months, in morning Sunday Scholars 54; in afternoon General Congregation 130, Sunday Scholars 50; in evening General Congregation 200.
Remarks This place of worship has been opened for religious service 9 months. Erected by voluntary contributions. The church in this place is open to Protestant dissenters without regard to distinguishing tenets. Present number of communicants 21; no pastor, chiefly supplied by lay ministers. *Signed* J. W. R. Mander,[181] Deacon.

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[180] Kelly 47 describes Richard Lane, Pytchley, as a farmer.
[181] Whellan 49 describes John W. R. Mander, Broughton, as a shoemaker.

435 **CRANSLEY** Population 309 HO 129 172 25

ST ANDREW'S CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land 5 acres, tithe £3 15s. 0d., glebe 37 acres, Easter offerings £1.
Free sittings 150; *other sittings* 30. *On 30 March* In morning General Congregation 20; in afternoon General Congregation 50. *Signed* John Routledge, Vicar.

436 HO 129 172 26

DWELLING HOUSE. *Denomination* Open to all denominations. *Erected* 1846. Used for evening worship. *Sittings* 50 all free. *On 30 March* In evening General Congregation 50. *Signed* Soloman [sic] Thompson.

437 **LODDINGTON** Population 279 HO 129 172 27

CHURCH. An ancient church, date 1367. *Consecrated* unknown. *How or by whom erected* unknown. *Endowed* with tithe and glebe; other sources, none. *Free sittings* 100; *other sittings* 100. *On 30 March* In morning General Congregation 70; in evening General Congregation 100. *Signed* G. E. Hanmer, Clerk.

438 HO 129 172 28

[PLACE OF WORSHIP]. *Denomination* Independent. Erected 1820. A separate building. Used exclusively for worship. *Free sittings* 100. *On 30 March* Total Congregation 89. *Signed* William Dainty.[182]

439 R **THORPE MALSOR** [See 446 R] Population 287 HO 129 172 40

PARISH CHURCH. *Total sittings* 200. *On 30 March* In morning Total Congregation 90, Sunday Scholars 45; in afternoon General Congregation 150, Sunday Scholars 50.
Remarks The same as reported for the parish of Desborough. *Signed* P. M. Gue, Registrar.

440 HO 129 172 29

COTTAGE. *Denomination* Independent and Baptist. Not used exclusively as a place of worship. *Free sittings* 50. *On 30 March* In evening General Congregation 41. *Average attendance* during previous 12 months, from 40 to 50.
Remarks Members of the Independent and Baptist denomination[s] hold services in this cottage every Sabbath evening. A change has lately taken place and it is at present unlicensed but will be very shortly. *Signed* Thomas Johnson, Occupier of the cottage.

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[182] Kelly 47 describes William Dainty, Loddington, as a farmer.

441 **ROTHWELL** Population 2311 HO 129 172 30

HOLY TRINITY PARISH CHURCH. An ancient church. *Consecrated* not later than A.D. 1100 and probably much earlier. *Endowed* with glebe £74, other permanent endowment £57, fees £3. *Free sittings* 967. *On 30 March* In morning General Congregation 150, Sunday Scholars 170; in afternoon General Congregation 500, Sunday Scholars 170. *Average attendance*, in morning General Congregation 150, Sunday Scholars 250; in afternoon General Congregation 500, Sunday Scholars 250. *Signed* A. Macpherson, Vicar of Rothwell cum Orton.

442 HO 129 172 31

[PLACE OF WORSHIP]. *Denomination* Independent or Congregationalist. Erected before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 120; *other sittings* 620. *On 30 March* In morning General Congregation 380, Sunday Scholars 168; in afternoon General Congregation 409, Sunday Scholars 182. *Average attendance* during previous 12 months, in morning General Congregation 390, Sunday Scholars 180; in afternoon General Congregation 440, Sunday Scholars 190.
Remarks 59 scholars in the Infant Sunday School not included in the adjoining number. *Signed* Richard Jessop, Minister.

443 HO 129 172 32

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1833. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 160; *standing* 100. *On 30 March* In morning General Congregation 55, Sunday Scholars 40; in afternoon General Congregation 80, Sunday Scholars 40; in evening General Congregation 130. *Average attendance* during previous 12 months, in morning General Congregation 45, Sunday Scholars 35; in afternoon General Congregation 120, Sunday Scholars 35; in evening General Congregation 150. *Signed* Layton Blythe,[183] Steward, Rowell [Rothwell].

444 **ORTON** Population 90 HO 129 172 33

ANCIENT PARISH CHURCH. Name not known. *Consecrated* not later than 1220, probably much earlier. *Circumstances of Consecration* Not known but ordained a chapelry to the vicarage of Rothwell in 1220. *Endowed* with tithe £17. *Free sittings* 100. *Average attendance* during previous 12 months, in morning General Congregation 25.
Remarks Service only once a month, the attendance about 25. *Signed* A. Macpherson, Vicar of Rothwell cum Orton, Rothwell.

445 **HARRINGTON** Population 201 HO 129 172 34

ST PETER'S PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with tithe, glebe, fees. *Free sittings* 87; *other sittings* 79.

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[183] Kelly 47 describes Layton Blythe, Rothwell, as a draper; Whellan 49 as a farmer, draper and grocer.

On 30 March In morning General Congregation 42, Sunday Scholars 19; in afternoon General Congregation 62, Sunday Scholars 15. *Average attendance* during previous 12 months, in morning General Congregation 35, Sunday Scholars 19; in afternoon General Congregation 69, Sunday Scholars 17.
Signed Hugh Francis Tollemache,[184] Rector.

446 R **DESBOROUGH** [See 439 R] Population 1350 HO 129 172 39

CHURCH. *Total sittings* 250. *On 30 March* In morning General Congregation 70, Sunday Scholars 80; in afternoon General Congregation 170, Sunday Scholars 80; in evening none.
Remarks This is the most accurate return I could procure, and that after considerable difficulty. I paid the informant which I assume you will repay. *Signed* P. M. Gue, Registrar.

447 HO 129 172 35

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. Erected about 1790. A separate and entire building. Used exclusively for worship. *Other sittings* 350. *On 30 March* In morning General Congregation 23, Sunday Scholars 35; in afternoon General Congregation 57, Sunday Scholars 35; in evening General Congregation 96. *Average attendance,* in morning General Congregation 150, Sunday Scholars 160; in afternoon General Congregation 220, Sunday Scholars 160; in evening General Congregation 200.
Remarks The great decrease is in consequence of misunderstanding between Trustees and Preacher respecting deeds of chapel. *Signed* William Fish,[185] Society Steward, Grocer and Draper.

448 HO 129 172 36

BRITISH SCHOOL ROOM. *Denomination* Wesleyan Methodist (Reformers). *Erected* before 1800. A separate and entire building. Not used exclusively for worship. *Free sittings* 270; *other sittings* none; *standing* none. *On 30 March* In morning General Congregation 116, Sunday Scholars 89; in afternoon General Congregation 156, Sunday Scholars 95; in evening General Congregation 177, Sunday Scholars 85. *Average attendance* during previous 2 months, in morning General Congregation 140, Sunday Scholars 85; in afternoon General Congregation 150, Sunday Scholars 95; in evening General Congregation 175, Sunday Scholars 90. *Signed* Samuel Thompson,[186] Elder [and] William Porter, Minister.

449 HO 129 172 37

[PLACE OF WORSHIP]. *Denomination* Particular Baptist. *Erected* 1845. A separate and entire building. Used exclusively for worship. *Free sittings* 74; *other sittings* 106. *On 30 March* In morning General Congregation 68, Sunday Scholars 48; in afternoon General Congregation 95, Sunday Scholars 66; in evening General Congregation 107. *Signed* Thomas Clements, Minister.

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[184] The Hon. and Rev. Hugh Francis Tollemache (1802–1890), fourth son of William, Lord Huntingtower, eldest son of Louisa, Countess of Dysart. He was Rector of Harrington, 1831–89.

[185] Kelly 47 describes William Fish, Desborough, as a grocer and draper.

[186] Kelly 47 describes Samuel Thompson senior, Desborough, as a shopkeeper; Whellan 49 as a draper and grocer; Kelly 54 describes Samuel Thompson as a silk manufacturer.

450 **RUSHTON** Population 429 HO 129 172 38

ALL SAINTS' WITH ST PETER'S ANNEXED CHURCH. *Consecrated* before 1800. *Endowed* with tithe £556, glebe £130; the net income is £680. *Free sittings* 166; *other sittings* 150. *On 30 March* In morning General Congregation 116, Sunday Scholars 39; in afternoon General Congregation 155, Sunday Scholars 40. *Average attendance* during previous 12 months, in morning General Congregation 130, Sunday Scholars 47; in afternoon General Congregation 165, Sunday Scholars 47.
Remarks The attendance at Rushton Church during the winter months is much smaller than during the summer months. There are nine farm houses and several cottages distant from one or two miles from the church, and the late rains have made the roads very wet. The attendance of females and children on the 30th instant was consequently less than usual. *Signed* J. Wetherall, Rector. Any further information will be readily given. *Signed* J. Wetherall.

451 **WEEKLEY** Population 265 HO 129 172 42

ST MARY'S CHURCH. An ancient church of a distinct and separate parish. *Consecrated* ages before 1800. *Endowed* with land £103; [All other headings of income recorded as 'none']. *Sittings* Plenty of sittings for the whole parish. *On 30 March* In morning General Congregation 63, Sunday Scholars 27. *Average attendance* during previous 12 months, in afternoon General Congregation 90, Sunday Scholars 35.
Remarks There is a single service only, alternate morning or afternoon with Little Oakley; the afternoon attendance is generally more numerous than the morning. *Signed* John Lucas Sutton Snr., Minister, Kettering.

452 **GRAFTON UNDERWOOD** Population 306 HO 129 172 43

ST JAMES'S CHURCH. An ancient parish church [and] rectory. *Endowed* The tithes were commuted in land and a money payment under an Act of Inclosure in 1777. There are 10 acres of glebe and a good Glebe House. The living valued in the Kings Books at £12 16s 3d; net income £241. *Free sittings* 200; *other sittings* 50. *On 30 March* No service on this day in the morning; in afternoon General Congregation 84, Sunday Scholars 38. *Average attendance*, in morning General Congregation 50 to 60, Sunday Scholars 56; in afternoon General Congregation 100 to 120, Sunday Scholars 56. *Signed* Henry Nicholson, Curate and John Jones,[187] Churchwarden, Grafton, Near Kettering. [Both signatures are in the same hand].

453 **GEDDINGTON** Population 887 HO 129 172 44

ST MARY MAGDALENE'S CHURCH. *Consecrated* before 1800. *Circumstances of Consecration* Not known as it belongs partly to the twelfth century and there are no records existing.

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[187] Kelly 47 describes John Jones, Grafton Underwood, as an esquire; Whellan 49 and Kelly 54 as a farmer.

Endowed with land £135, fees £3, Easter offerings £1 10s 0d. *Free sittings* about 300; *other sittings* about 110. *On 30 March* In morning General Congregation 160, Sunday Scholars 110; in evening General Congregation 135, Sunday Scholars 105. *Average attendance,* in morning General Congregation 175, Sunday Scholars 115; in afternoon General Congregation 275, Sunday Scholars 115.
Remarks Evening service is never held on Sundays in this parish except (as today) on account of either vicar or curate being unable to assist and it is never well attended, not suiting the traditional habits of the villagers. The Sunday School occupies part of the free sittings. *Signed* Wm. Montagu H. Church, Vicar, Geddington vicarage.
[A separate sheet included with the return reads as follows].
[Page torn] ….. the appearance of a discrepancy, I beg to state that the second attendance of Sunday Scholars for 30th March is the number who [were] in School; but as there was no afternoon service on account of my own indisposition I have thought it better to put the number in the column for the evening service, for the sake of making a simple total. I believe that the average congregations wh[ich] I have returned are if anything rather below the mark, particularly that for the afternoon. I have given them as nearly as possible and after consulting with those most likely to form a fair and correct estimate. The free seats are already inconveniently full, and yet many are kept away from church by want of accommodation. This want, however, is shortly to be remedied; the cost will be defrayed entirely from private sources.
I should add that the slight falling off in the morning Congregation of March 30th is to be accounted by the recent prevalence of sickness. *Signed* Wm. Montagu H. Church, Vicar of Geddington.
[An additional unnumbered piece of paper has three lines of writing.]
To avoid confusion, I wish to state that the second attendance of Sunday Scholars is set down in the column for evening service and in reality took place in the afternoon.

454 HO 129 172 45

CHAPEL. *Denomination* Independent. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 170. *On 30 March* In afternoon General Congregation 34; in evening General Congregation 38. *Signed* Thomas Toller, Trustee. *Address* Rev'd Thomas Toller, Kettering.

455 **NEWTON** Population 85 HO 129 172 46

ST FAITH'S CHURCH. (Donative.) *Consecrated* before 1800. *Circumstances of Consecration* Not known but it was originally the private chapel of the Tresham family till after the destruction of the parish church by the puritans in the Great Rebellion. *How or by whom erected, Cost and how Defrayed* <By the Tresham family>. *Endowed* with other permanent endowment £40. *Free sittings* about 70; *other sittings* about 60. *On 30 March* In morning General Congregation 21; in afternoon General Congregation 114. *Average attendance,* in morning General Congregation about 30; in afternoon General Congregation about 50.
Remarks The decrease in the morning congregation is the consequence of sickness. The increase in the afternoon is the consequence of my own illness wh[ich] throws Geddington second service into the evening: consequently some Geddington people attended Newton in the afternoon. The Scholars attend the Schools at Geddington. *Signed* Wm. Montague H. Church, Perpetual Curate, Geddington. Kettering.

456 **GREAT OAKLEY** Population 197 HO 129 172 47

ST MICHAEL'S CHURCH. An ancient parish church. *Consecrated* before 1800. *On 30 March* In afternoon General Congregation 91. *Average attendance,* in afternoon Total Congregation 100. *Signed* Thos. Bull, Minister, Corby Rectory, Near Rockingham.

457 HO 129 172 48

DWELLING HOUSE. *Denomination* Independent. *Erected* before 1800. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 54 all free; *standing* all free. *On 30 March* In evening General Congregation 54. *Average attendance* during previous 5 months, in morning General Congregation 54. *Signed* Francis Coales,[188] Manager, Gt. Oakley, Kettering.

458 **LITTLE OAKLEY** [See 459 and 460 R] Population 123 HO 129 172 51

ST PETER'S CHURCH. An ancient church of a distinct and separate parish. *Consecrated* before 1800. *Endowed* with land £91 4s 0d, tithe £6; *total £97 4s 0d. *On 30 March* In afternoon General Congregation 40, Sunday Scholars 22. *Remarks* *Of this sum 15s 3d is paid to the tenths office, which ought to be reversed in a case of so small a living. The number of sittings is more than in proportion to the parish. The services being alternately morning and evening, the former average 25 adults, the latter 33: the Sunday Scholars average 22. *Signed* John Lucas Sutton, Minister, Kettering.

459 [See 458 and 460 R] HO 129 172 49

ST PETER'S CHURCH. An ancient church of a distinct and separate parish. *Consecrated* before 1800. *Endowed* with land £91 4s 0d, tithe £6. *On 30 March* In afternoon General Congregation 43, Sunday Scholars 22. *Signed* Thomas Knibb,[189] Churchwarden.

460 R [See 458 and 459] HO 129 172 50

ST PETER'S CHURCH. *Free sittings* 100; *appropriated sittings* 100. There is abundant accommodation for four times the number of inhabitants. *Signed* John Lucas Sutton, Rector.

461 HO 129 172 52

PRIVATE HOUSE. *Denomination* Unsectarian. Not used exclusively for worship. *On 30 March* In evening General Congregation 47. [The figure 50 is written in heading block 'Estimated Numbers etc']. *Signed* William Nichols, Baptist Home Missionary, Corby. To be left at Mr. Turner's, Whitesmith, Weldon.

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[188] Kelly 47 describes Francis Coles (sic), Great Oakley, as a farmer.

[189] Kelly 47 describes Thomas Knibb, Little Oakley, as a farmer.

462 **STANION** Population 365 HO 129 172 53

CHURCH. *Free sittings* 300. *On 30 March* In morning Sunday Scholars 36; in afternoon Sunday Scholars 54. *Average attendance* during previous 12 months, in morning Sunday Scholars 68; in afternoon General Congregation 125, Sunday Scholars 68. *Signed* William S. Blucke, M.A., Curate, Stanion.

463 **CORBY** Population 860 HO 129 172 54

ST JOHN THE BAPTIST'S CHURCH. An ancient parish church. *Free sittings* 260; *other sittings* 12. *On 30 March* In morning General Congregation 50, Sunday Scholars 60; in afternoon General Congregation 150, Sunday Scholars 70. *Average attendance*, in morning General Congregation 50, Sunday Scholars 60 in afternoon General Congregation 150, Sunday Scholars 70. *Signed* Thos. Bull, Curate, Corby, Near Rockingham.

464 HO 129 172 55

INDEPENDENT CHAPEL. *Erected* before 1811. A separate and entire building. Used exclusively for worship. *Free sittings* 111; *other sittings* 70. *On 30 March* In afternoon General Congregation 90, Sunday Scholars 83. *Signed* Daniel Fisher,[190] Superintendent of the Sab[bath] School, Corby, Near Oundle.

465 HO 129 172 56

WESLEYAN METHODIST CHAPEL. *Erected* in the year 1847. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 56. *On 30 March* In morning General Congregation *37, Sunday Scholars <83> [totalled on form <120>] 37; in evening General Congregation 109.
Remarks *These are mainly the same as those who attend at the Independent chapel in the afternoon. The same children as are put down as belonging to the Independent Sabbath School. *Signed* D. Fisher,[191] Steward and Trustee, Corby.

466 **COTTINGHAM cum MIDDLETON** Population 688 and 392 HO 129 172 57

ST MARY MAGDALEN'S CHURCH. An ancient parish church. *Free sittings* 160; *other sittings* 290. *On 30 March* In morning General Congregation 160, Sunday Scholars 59; in afternoon General Congregation 240, Sunday Scholars 62.
Remarks From accidental circumstances the number of attendants at church was considerably below the average. *Signed* Thomas Clayton, Rector, Cottingham, Rockingham.

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[190] Kelly 47 describes Daniel Fisher, Corby, as master of the British School.

[191] For D. Fisher, see 464.

467 HO 129 172 58

WESLEYAN METHODIST CHAPEL. *Erected* 1808. A separate building. Used for public worship and Sunday School. *Free sittings* 30; *other sittings* 94; *standing* none. *On 30 March* In morning General Congregation 40, Sunday Scholars 96; in afternoon General Congregation 160, Sunday Scholars 96; in evening General Congregation 205, Sunday Scholars 96. *Average attendance* during previous 12 months, in morning General Congregation 40, Sunday Scholars 87; in afternoon General Congregation 100, Sunday Scholars 87; in evening General Congregation 129, Sunday Scholars 87. *Signed* William West,[192] Chapel Steward, Middleton, Nr. Rockingham.

468 **MIDDLETON [Hamlet of Cottingham]** HO 129 172 59

INDEPENDENT CHAPEL. *Erected* 1844. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* 117. *On 30 March* In afternoon General Congregation 40. *Signed* Edward Francis Hughes, Minister, Great Easton, Rockingham.

469 **EAST CARLTON** Population 64 HO 129 172 60

CHURCH. *Total sittings* 100. *On 30 March* In morning General Congregation 25; in afternoon General Congregation 35. *Signed* Lewis H. Palmer, Rector, Rockingham. *Date* 6 April 1851.

470 R **CLOPTON [CLAPTON]** Population 136 HO 129 173 1

CHURCH. A parish church. *Cost and how Defrayed* [Registrar enters] No. *On 30 March* In morning General Congregation 15; in afternoon General Congregation 30. *Signed* W. Whiteman, Registrar. *Date* 18 November 1851.

471 R **GREAT ADDINGTON** Population 270 HO 129 173 2

CHURCH. A parish church. *Cost and how Defrayed* [Registrar enters] No. *On 30 March* In morning General Congregation 10; in afternoon General Congregation 20. *Signed* W. Whiteman, Registrar. *Date* 18 November 1851.

472 R **WOODFORD** [near Thrapston] Population 726 HO 129 173 3

CHURCH. A parish church. *On 30 March* In morning General Congregation 30; in afternoon General Congregation 70. *Signed* W. Whiteman, Registrar. *Date* 18 November 1851.

473 HO 129 173 22

BAPTIST CHAPEL. *Denomination* Particular Baptist. *Erected* in the year 1823. A separate and entire building. Available for public worship and Sabbath School. *Free sittings* 70; *other*

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[192] Whellan 49 describes William West, Middleton, as a farmer.

sittings 150. *On 30 March* In morning General Congregation 70, Sunday Scholars 60 to 70; in afternoon General Congregation 120, Sunday Scholars 60; in evening General Congregation 115. *Average attendance*, in morning General Congregation 60 to 70, Sunday Scholars 60 to 70; in afternoon General Congregation 120, Sunday Scholars 60; in evening General Congregation 140.
Remarks For the last 8 months the average number of attendants have [sic] been much the same; morning from 60 to 70, afternoon upwards of 120, evening 140. The number who attend the Sabbath School are [sic] much the same in the morning and in the afternoon, averaging about 65. If anything I have understated the numbers. *Signed* William. M. Reynolds, Minister, Woodford, Nr. Thrapstone [sic].

474 **BRIGSTOCK** Population 1231 HO 129 173 4

ST ANDREW'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* by land and rent charge, but I do not know the amount. *Free sittings* 139; *other sittings* 201, [an] estimated number but there is room for more. *On 30 March* In morning General Congregation 117, Sunday Scholars 90; in afternoon General Congregation 203, Sunday Scholars 83. *Average attendance* during previous 12 months, in morning General Congregation 130, Sunday Scholars 100; in afternoon General Congregation 210, Sunday Scholars 100.
Remarks The returns of the number of persons attending church and the Independent chapel yesterday afford no fair criterion of the relative numbers of church people and dissenters in this parish: in as much as influence was used to get the people to chapel, while none was employed in the other case. *Signed* James. G. Young, Curate, Brigstock, Thrapston.[193]

475 HO 129 173 7

MEETING HOUSE. *Denomination* Independents or Congregationalists. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 240; *other sittings* 210; *standing* none. *On 30 March* In morning General Congregation 126, Sunday Scholars 73; in afternoon General Congregation 186, Sunday Scholars 73; in evening General Congregation 235, Sunday Scholars 50. *Average attendance* during previous 12 months, in morning General Congregation 130, Sunday Scholars 70; in afternoon General Congregation 186, Sunday Scholars 78; in evening General Congregation 250, Sunday Scholars 50.
Remarks The free sittings include a room for the scholars opening into and thus forming a part of the chapel in which the Scholars, teachers and many others are generally seated during divine service. Many who attend the parish church are in the habit of coming to meeting in the evening. Did not do so yesterday evening which renders the return a little under the average. Any further information if required will be cheerfully supplied. *Signed* Thomas Lord, Minister, Brigstock.

476 HO 129 173 8

CHAPEL. *Denomination* Primitive Methodist. *Erected* in 1843. A separate and entire building. Used exclusively for worship. *Free sittings* 48; *other sittings* 120; *standing* none. *On 30 March* In morning General Congregation 15, Sunday Scholars 15; in afternoon General Congregation

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[193] The absentee vicar of Brigstock in 1851 was the Rev. Thomas Cooke. He was Vicar of Brigstock and Stanion, 1824–73; Perpetual Curate of St Peter's, Brighton (where he resided), 1828–73; and Rector of Grafton Underwood, 1829–54.

42, Sunday Scholars 15; in evening General Congregation 49. *Average attendance* during previous 12 months, in afternoon General Congregation 58, Sunday Scholars 22; in evening General Congregation 48, Sunday Scholars 22.
Remarks The congregation and School was much larger but within the last few years a great number have emigrated to Australia. *Signed* William Mackness, Manager, Brigstock, Nr Thrapston.

477 **SUDBOROUGH** Population 367 HO 129 173 9

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe £360, glebe, £56, fees £1. *Free sittings* 118; *other sittings* 168. *On 30 March* In morning General Congregation 67, Sunday Scholars 36; in afternoon General Congregation 115, Sunday Scholars 41. *Average attendance,* in morning General Congregation 80, Sunday Scholars 40; in afternoon General Congregation 160, Sunday Scholars 40.
Remarks I have availed myself of permission given to forward this return to the Registrar General himself and I beg him to add the outgoing upon the above endowments:- land tax £14 10s 0d, tenths £1, fees 15[s?], Poor Rates and Highways £65, Bounty Office £30, Income Tax £12. *Signed* William Duthy, Rector, Sudborough.

478 **ALDWINKLE ST PETER [ALDWINCLE]** Population 232 HO 129 173 10

ST PETER'S CHURCH. *Consecrated* before 1800. *Endowed* with land £230. *Free sittings* 80; *other sittings* 80. *On 30 March* In morning General Congregation 70, Sunday Scholars 30; in afternoon Sunday Scholars 30. *Average attendance* during previous 12 months, in morning General Congregation 80, Sunday Scholars 22; in afternoon General Congregation 120, Sunday Scholars 22. *Signed* James Drummond, Curate of Aldwinkle St Peter's, Achurch.

479 **ALDWINKLE ALL SAINTS [ALDWINCLE]** Population 308 HO 129 173 12

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £320, tithe redemption £23 10s 0d., Easter offerings 16s 0d. *Free sittings* 96; *other sittings* 90. *On 30 March* In afternoon General Congregation 107, Sunday Scholars 34. *Average attendance,* in morning General Congregation 40, Sunday Scholars 46.
Remarks There is only one service in the above named church morning and afternoon on alternate Sundays. *Signed* [Unsigned], Minister.

480 HO 129 173 11

BAPTIST CHAPEL. *Denomination* Particular Baptists. *Erected* about 1823. A separate and entire building. Used exclusively for worship. *Free sittings* 133; *other sittings* 200; *standing* none, the whole space being covered with seats. *On 30 March* In morning General Congregation 122, Sunday Scholars 50; in afternoon Total Congregation 143; in evening Total Congregation 118. *Average attendance* during previous 12 months, in morning General

Congregation 150, Sunday Scholars 50; in afternoon General Congregation 200, Sunday Scholars 50; in evening General Congregation 200.
Remarks Note: the number of persons attending Mar 30th was far below the usual number in consequence of many being confined by colds etc. Indeed it is difficult to give the average as sometimes we have 300 in attendance; much depends on the state of the weather and the roads. *Signed* Robert Grace, Baptist Minister, Aldwinkle.

481 **TITCHMARSH** Population 438 HO 129 173 13

HOLY TRINITY CHURCH. An ancient parish church. *Consecrated* consecrated. *Endowed* with land £688; tithe £15 10s 0d.; other permanent endowment, cottages £16 6s 0d., fees £2, other sources £16 (gardens). *Free sittings* 379; *other sittings* 220. *On 30 March* In morning General Congregation 230, Sunday Scholars 100; in afternoon General Congregation 300, Sunday Scholars 100. *Signed* Atherton Legh Powys,[194] Rector, Titchmarsh.

482 HO 129 173 14

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. Erected 1844. A separate and entire building. Used exclusively for worship. *Free sitting* 40; *other sittings* 50. On 30 March In afternoon General Congregation 40; in evening General Congregation 70. *Signed* William Gray, Chapel Steward, Titchmarsh.

483 R HO 129 173 5

QUINCEY'S MEETING HOUSE.[195] *Denomination* Baptist. Not a separate and entire building. Not used exclusively for worship. *Free sittings* yes; *other sittings* yes; *total sittings* 10. *On 30 March* In evening Total Congregation 10.
Remarks People very much object to give information respecting the attendance at church and schools. *Signed* W. Whiteman, Registrar. *Date* 18 November 1851.

484 **THRAPSTON** Population 1183 HO 129 173 15

ST JAMES'S CHURCH. A parish church. *Consecrated* before 1800. The nave and side aisles were pulled down in 1841 and rebuilt[196] with additions of galleries etc. at a cost of £2665. The

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[194] The Hon. and Rev. Atherton Legh Powys, fourth son of Thomas, second Lord Lilford, and Rector of Titchmarsh, 1842–61. An 'energetic and enthusiastic rector [he] presided over the the opening of the village school, and put in hand extensive repairs to the parish church in the early 1840s [but] declined in health to such an extent that by 1855 overtaken by utter prostration of body, mind and spirit' he left the parish to a curate and later resigned the living . . .' (Helen Belgion, *Titchmarsh Past and Present*, (Titchmarsh) 1979, 93).

[195] The Quincy family 'survived actively' in Titchmarsh from the seventeenth century (at the latest) until the late nineteenth or early twentieth century (Helen Belgion, supra,, 70).

[196] 'The nave and aisles [of Thrapston church] had become so dilapidated in the early 19th century that they were pronounced positively dangerous by Mr Bryan Browning of Stamford, architect and surveyor to the Dean and Chapter of

money was raised (1) By loan from Exchequer Office £1000 (2) By gift from Societies £300 (3) By subscription and collections £1352. *Endowed* The income of the living is entirely from land with a trifling amount of surplice fees. *Free sittings* 196; *other sittings* 383. *On 30 March* In morning General Congregation 250, Sunday Scholars 60; in afternoon General Congregation 270, Sunday Scholars 65. *Average attendance* during previous 12 months, in morning General Congregation 270, Sunday Scholars 63; in afternoon General Congregation 300, Sunday Scholars 68.
Remarks Income As the public will not be benefitted by the knowledge of my professional income, so in the present state of agriculture it would be impossible to give it correctly. My land will I have no doubt fetch considerably less rent next year than it does now. I must therefore decline stating it. The churchgoing population notwithstanding the above average is considerably more; it amounts to more than one half of the parish. The dissenting congregations are here made up from the adjacent villages, as everyone knows who lives at Thrapston. We only desire to be truly represented to the public. *Signed* W. S. Bagshaw, Rector, Thrapston.

485 HO 129 173 16

WESLEYAN METHODIST CHAPEL. Orton's Lane. *Erected* 1830. A separate and entire building. Used exclusively for worship. *Free sittings* 65; *other sittings* 95; *standing* 40. *On 30 March* In afternoon General Congregation 53; in evening General Congregation 83. *Average attendance* during previous 12 months,in afternoon General Congregation 70; in evening General Congregation 130. *Signed* B. W. Vaughan,[197] Steward, Thrapston.

486 HO 129 173 17

BAPTIST CHAPEL. *Denomination* Particular or Calvinistic Baptists. *Erected* 1784. A separate and entire building. Used exclusively for worship. *Free sittings* 320; *other sittings* 300. *On 30 March* In morning General Congregation 211, Sunday Scholars 84; in afternoon General Congregation 189, Sunday Scholars 78; in evening General Congregation 280. *Average attendance* during previous 6 months, in morning General Congregation 200, Sunday Scholars 85; in afternoon General Congregation 180, Sunday Scholars 75; in evening General Congregation 300. *Signed* James Cubitt, Minister, Thrapston.

487 **ISLIP** Population 594 HO 129 173 18

ST NICHOLAS'S CHURCH. Of which place it is the ancient parish church. *Consecrated* before 1800. *Endowed* with glebe £327. *Free sittings* 62; *other sittings* 196. *On 30 March* In morning General Congregation 120, Sunday Scholars 80; in afternoon General Congregation 150, Sunday Scholars 80. *Average attendance,* in morning General Congregation 120, Sunday Scholars 80; in afternoon General Congregation 150, Sunday Scholars 80. *Signed* Henry. F. Stoddart, Minister, Islip.

Peterborough. In 1841 rebuilding began according to his design.' (Andrew Daunton-Fear, *Historical Guide to Thrapston Parish Church, Thrapston*, 1990, 4) Because of a serious row with the contractor, 'a man of independent ideas', the work was not completed until 1843. The Rev. Thomas Bagshaw, Rector of Thrapston, 1837–83, had previously been Curate of Brigstock.

[197] Kelly 47 describes Blakemore M. Vaughan, Thrapston, as a whipmaker.

488 R HO 129 173 6

OLD MEETING HOUSE. Church Lane. *Denomination* Baptists. Not a separate and entire building. Not used exclusively for worship. *Free sittings* yes; *other sittings* yes; *total sittings* 10. *On 30 March* In evening Total Congregation 10. *Signed* W. Whiteman, Registrar. *Date* 18 November 1851.

489 **LOWICK** Population 445 HO 129 173 19

ST PETER'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with glebe £290 18s 6d. *Free sittings* 135; *other sittings* 133. *On 30 March* In morning General Congregation 90, Sunday Scholars 63; in afternoon General Congregation 130, Sunday Scholars 63. *Average attendance*, in morning General Congregation 100, Sunday Scholars 63; in afternoon General Congregation 140, Sunday Scholars 63. *Signed* John Stoddart, D.D., Minister, Lowick Rectory, Lowick, Near Thrapston.

490 **SLIPTON** Population 155 HO 129 173 20

CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £107. *Free sittings* for 80; *other sittings* 50 [in] 5 pews. *On 30 March* In morning General Congregation 42, Sunday Scholars 24. *Average attendance*, in morning General Congregation 70, Sunday Scholars 36. [A line is drawn from these figures to the afternoon attendance column '*On 30 March*'].

Remarks Morning service is always inferior to afternoon in numbers, hence the difference between the two returns. *Signed* Thomas H. Wilkins, Curate, Ringstead House, Thrapston.

491 **TWYWELL** Population 298 HO 129 173 21

ST DENIS'S CHURCH. An ancient parish church. *Consecrated* before A.D.1800. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £320, fees £1. *Free sittings* 150; *other sittings* 146. *On 30 March* In morning General Congregation 32, Sunday Scholars 46; in afternoon General Congregation 85, Sunday Scholars 46. *Average attendance* during previous 6 months, in morning General Congregation 30, Sunday Scholars 44; in afternoon General Congregation 80, Sunday Scholars 44. *Signed* George Yalden, Rector, Twywell.

492 **LITTLE ADDINGTON** Population 299 HO 129 173 23

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1844. A separate and entire building. Used exclusively for worship. *Free sittings* 42; *other sittings* 78. *On 30 March in morning* Sunday Scholars 35; in afternoon General Congregation 40, Sunday Scholars 33; in evening General Congregation 60, Sunday Scholars 11. *Average attendance*, in morning Sunday Scholars 35; in afternoon General Congregation 35, Sunday Scholars 35; in evening General Congregation 65, Sunday Scholars 10. *Signed* Thomas Coleman,[198] Steward, Great Addington.

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[198] Kelly 47 describes Thomas Coalman (sic), Great Addington, as a flour miller.

493 **DENFORD** Population 324 HO 129 173 24

CHURCH. *Consecrated* unknown. *Circumstances of Consecration* [unknown] but of ancient date. *How or by whom Erected, Cost and how Defrayed* unknown. *Endowed* with 70 acres of cold wet land, let for £80; fees only for marriages, 6s 0d. each. *On 30 March* In morning General Congregation 50. *Average attendance*, in morning General Congregation 50; in afternoon Total Congregation 170. *Signed* J. Watson, D.D, Vicar, Denford, Near Thrapston.

494 **RINGSTEAD** Population 727 HO 129 173 25

CHURCH. An ancient parish church. *Consecrated* long before 1800. *Free sittings* *. *On 30 March* In afternoon General Congregation 104, Sunday Scholars 73.
Remarks Afternoon service always numerically superior to morning. Average about the same as above return in the afternoon. *Free sittings and pews by general custom are so mixed as to render it difficult to separate them. Room for 450. *Signed* T. H. Wilkins, Assistant Curate, Ringstead House, Thrapston.

495 HO 129 173 26

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1814. A separate and entire building. Used exclusively for worship. *Free sittings* 70; *other sittings* 70. *On 30 March* In morning Sunday Scholars 27; in afternoon Total Congregation 64; in evening Total Congregation 110. *Average attendance* during previous 12 months, in morning General Congregation 180, Sunday Scholars 28. *Signed* Robert Childs,[199] Trustee, Ringstead, Near Thrapston.

496 HO 129 173 27

BAPTIST MEETING. *Denomination* Particular Baptist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 150; *other sittings* 190. *On 30 March* In morning General Congregation 109, Sunday Scholars 66; in afternoon General Congregation 159, Sunday Scholars 66; in evening General Congregation 183. *Average attendance* during previous 12 months, in morning General Congregation 110, Sunday Scholars 66; in afternoon General Congregation 170, Sunday Scholars 66; in evening General Congregation 200. *Signed* William Kitchen, Minister, Ringstead, Nr. Thrapston.

497 **RAUNDS** Population 1870 HO 129 173 28

ST PETER'S CHURCH. Parish church of ancient date, supposed 1290. *Situated* High Street, Raunds. *Consecrated* before 1800. *Endowed* with land £200; tithe, commuted £9 5s 0d; fees £4; other sources £9 12s 0d. *Free sittings* 550; *other sittings* 20. *On 30 March* In morning General Congregation 108, Sunday Scholars 153; in afternoon General Congregation 181, Sunday Scholars 151; in evening General Congregation 146. *Average attendance*, in morning General

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[199] Kelly 54 describes Robert Childs, Ringstead, as a shoemaker.

Congregation 120, Sunday Scholars 170; in afternoon General Congregation 230, Sunday Scholars 170; in evening General Congregation 180.
Remarks There is some considerable sickness which naturally affects the congregation and there are many who dishonour the Sabbath day. *Signed* Edward. B. Lye, Vicar, Raunds vicarage.

498 HO 129 173 29

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1812. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 280 [and] 140 [In this heading these two figures are entered and then added in the style of a sum to total 420]. *On 30 March* In morning General Congregation 120, Sunday Scholars 180; in afternoon General Congregation 204, Sunday Scholars 200; in evening General Congregation 216, Sunday Scholars 71. *Average attendance* during previous 12 months, in morning General Congregation 120, Sunday Scholars 180; in afternoon General Congregation 204, Sunday Scholars 200; in evening General Congregation 216, Sunday Scholars 71.
Remarks 280 sittings in pews; 140 children's gallery. I know of no reason why the average for 12 months should vary from the numbers of yesterday. *Signed* Henry Knighton, Snr.,[200] Trustee, Raunds, Thrapston.

499 HO 129 173 30

[PLACE OF WORSHIP]. *Denomination* Latter Day Saints. *Erected* 1840. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 10; *standing* 10. *On 30 March* In morning General Congregation 26, Sunday Scholars 14; in afternoon General Congregation 53, Sunday Scholars 14; in evening General Congregation 50, Sunday Scholars 3. *Average attendance* during previous 12 months, in morning General Congregation 40, Sunday Scholars 14, Total 100 [sic]; in afternoon General Congregation 50, Sunday Scholars 14; in evening General Congregation 60, Total 50 [sic].
Remarks These are the numbers [?] generally [?] [?] Sabbath the various parts of the day. *Signed* [unsigned]. *Address* Henry Bailey, Elder, Raunds. [In the columns headed Average Number of Attendants, the respondent has recorded in the morning, afternoon and evening Totals, "100", "and", "50" respectively.]

500 HO 129 173 31

PARTICULAR BAPTIST MEETING HOUSE. Rotten Row. *Erected* 1837. A separate building. Used exclusively for worship. *Free sittings* 60; *other sittings* 220; *standing* [in this space is entered the following] Vestry would seat 30, the spaces would hold 40 more. *On 30 March* In morning General Congregation 76; in afternoon General Congregation 130; in evening General Congregation 90. No School.
Remarks Being destitute of a stated minister our average attendance cannot be stated the last 12 months, but for years past we have considered our regular attendance to be morning 120, afternoon 200, evening 150. *Signed* William Arnsby,[201] Deacon, Raunds, Thrapston.

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[200] Kelly 47 lists two Henry Knightons at Raunds, both described as farmers.

[201] Kelly 47 lists two William Arnsbys at Raunds, one described as a farmer and the other as a baker.

501 **STANWICK** Population HO 129 173 32

CHURCH. An ancient parish church. *Endowed* with land estimated at 320 acres: £375. *Free sittings* 170; *other sittings* 70. *On 30 March* In morning General Congregation 72, Sunday Scholars 33; in afternoon General Congregation 119, Sunday Scholars 36. *Average attendance,* in morning General Congregation 90, Sunday Scholars 50; in afternoon General Congregation 140, Sunday Scholars 50.
Remarks A prevailing epidemic made the congregation and Sunday Scholars less on March 30. *Signed* Jno. Sargeaunt, Rector, Stanwick, Near Higham Ferrers.

502 HO 129 173 33

BAPTIST MEETING. *Erected* 1840. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 200. *On 30 March* In morning General Congregation 70, Sunday Scholars 40; in afternoon General Congregation 105, Sunday Scholars 40; in evening General Congregation 130, Sunday Scholars 0.
Remarks Influenza, storm and field employment made the morning and afternoon attendance less than the average by 30 or 40. *Signed* John B. Walcot, Pastor, Stanwick, Near Thrapston.

503 HO 129 173 34

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1814. A separate and entire building. Used exclusively for worship. *Free sittings* 45; *other sittings* 95; *standing* 50. *On 30 March* In morning General Congregation 7, Sunday Scholars 30; in afternoon General Congregation 52, Sunday Scholars 31; in evening General Congregation 40. *Average attendance* during previous 12 months, in morning General Congregation 20, Sunday Scholars 30; in afternoon General Congregation 55, Sunday Scholars 30; in evening General Congregation 70. *Signed* Thomas Smith, Steward, Stanwick, Thrapston.

504 **CHELVESTON cum CALDECOT** Population 402 HO 129 173 35

ST JOHN THE EVANGELIST'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £72, other permanent endowment £18, fees £1 10s 0d., Easter offerings £1 0s 0d. [All other headings of income are recorded 0]. *Free sittings* gallery 100; *other sittings* 180. *On 30 March* In morning General Congregation 80, Sunday Scholars 81; in afternoon General Congregation 134, Sunday Scholars 81. *Average attendance,* in morning General Congregation 80, Sunday Scholars 81; in afternoon General Congregation 160, Sunday Scholars 81.
Remarks Free sittings an ambiguous term; all sittings free of charge but nearly all, save gallery, appropriated by custom. Hence the practical accommodation is nearly represented by average attendance in the afternoon. In the opinion of the churchwardens, the actual attendance on the afternoon of the 30th March much below the average owing to local circumstances. *Signed* George Malim, Minister, Higham Ferrers.

505 **HARGRAVE** Population 278 HO 129 173 36

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £250. *Total sittings* 300. *On 30 March* in morning General Congregation 46, Sunday Scholars 46; in afternoon General Congregation 42, Sunday Scholars 45. *Average attendance*, in morning General Congregation 56, Sunday Scholars 46; in afternoon General Congregation 60, Sunday Scholars 46. *Signed* W. L. Baker, A.M., Rector, Hargrave, Near Kimbolton.

506 HO 129 173 37

METHODIST CHAPEL. *Denomination* Wesleyan Methodist. *Erected* about 1822. A separate and entire building. Used exclusively for worship. *Free sittings* 30; *other sittings* 72; *standing* <2½ feet by 14 feet> 10. *On 30 March* In afternoon General Congregation 30; in evening General Congregation 51. *Average attendance* during previous 12 months, in afternoon General Congregation 25; in evening General Congregation 45.
Remarks No service in the morning. *Signed* Henry Mitchell, Steward, Hargrave, Nr. Kimbolton.

507 **THURNING** Population 211 (Northamptonshire 136; Huntingdonshire 75) HO 129 174 9

ST JAMES'S CHURCH. An ancient parish church. *Free sittings* Sufficient for the parishioners. *Remarks* With few exceptions the people of this parish are in communion with the Church. As it is quite certain that this Return will be an imperfect one, I have (right or wrong) come to the conclusion of sending no numbers at all. *I certify the foregoing to be a true and correct Return to the best of my belief* (As far as I have made it). *Signed* William Whall, Rector, Thurning rectory, Nr. Oundle.

508 R HO 129 174 8

PARISH CHURCH. *Question* The number of free and other sittings provided in Thurning Parish Church and general congregation including Sunday Scholars attending it. *Answer* Seats for private occupation 36, free seats 94, Sunday Scholars 40, Total 170. General congregation attending divine service including Sunday Scholars, about 150. *Signed* Saml. Selby, Registrar, Births, Deaths and Marriages. *Date* 16 March 1852.

509 **LUDDINGTON IN THE BROOK** Population 130 (Northamptonshire 102; Huntingdonshire 28) HO 129 174 10

[CHURCH]. Name not known. An ancient parish church. *Consecrated* Don't know. *Circumstances of Consecration* Can't tell. *Endowed* with tithe, none; glebe, with free trade worth £0 0s 0d; other permanent endowment, I wish I could find it; pew rents, none; fees, little; dues, less; Easter offerings, nothing; other sources, just as much. *Free sittings* 56; *other sittings* 15 and plenty of room for more. *On 30 March* I go to church to worship God and not to count heads and therefore cannot answer. *Average attendance*, A question absurd to ask and impossible to answer. *Signed* Fredk. Johnson, A.M.,[202] Rector, Luddington, Stilton, Hunts.

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[202] The Rev. Frederick Johnson, Vicar of Hemmington, 1833–71, Rector of Luddington, 1850–71, died 1871. *The Clergy List*, 1855 edition, states that the annual value of Hemmington was £70, and of Luddington (see below, 511) £150. It is not known whether the Rev. F. Johnson had private means, but if he

510 R HO 129 174 8

PARISH CHURCH. *Question* The number of the congregation usually attending Luddington in the Brook parish church. *Answer* Congregation generally attending Luddington in the Brook parish church 70. *Signed* Saml. Selby, Registrar, B[irths], D[eaths] and M[arriages]. *Date* 16 March 1852.

511 **HEMINGTON** Population 175 HO 129 174 11

ST PETER AND ST PAUL'S CHURCH. An ancient parish church rebuilt in 1666. *Consecrated* Don't know. *Endowed* with tithe, none; glebe, worth but little; other permanent endowment, none; pew rents, none; fees, small; dues, smaller; Easter offerings, smallest; other sources, hard to find. *Free sittings* 80; *other sittings* 30 with little or no room for more. *On 30 March* I go to church to worship God not to count heads. *Average attendance*, Absurd to enquire and impossible to tell. *Signed* Fredk. Johnson,[203] Vicar, Stilton.

512 R HO 129 174 8

PARISH CHURCH. *Question* The number of the congregation generally attending Hemington parish church. *Answer* Congregation generally attending at Hemington parish church including 35 Sunday Scholars, 120. *Signed* Saml. Selby, Registrar, Births, Deaths and Marriages. *Date* 16 March 1852.

513 **BARNWELL ST ANDREW** Population 295 HO 129 174 12

ST ANDREW'S CHURCH being the ancient parish church of Barnwell St Andrew. *Free sittings* 300 all free. *On 30 March* In morning General Congregation 110, Sunday Scholars 72; in afternoon General Congregation 140, Sunday Scholars 71; in evening no service. *Average attendance*, in morning General Congregation 120, Sunday Scholars 75; in afternoon General Congregation 150, Sunday Scholars 75; in evening General Congregation no service.

Remarks With the exception of about seven individuals all the parishioners of Barnwell are in communion with the church. There is no schismatical meeting house or conventicle of any kind in the parish. *Signed* George Richard Mackarness, Curate, Barnwell Rectory.

514 **ACHURCH** [THORPE ACHURCH] Population 242
HO 129 174 13

ST JOHN THE BAPTIST'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £420. *Free sittings* 60; *other sittings* 90. *On 30 March* In afternoon General Congregation 100, Sunday Scholars 28. *Average attendance* during previous 12 months, in

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did not his experience of seventeen years at Luddington, a very isolated parish, on a weekly income of about £1 7s. 0d. drawn from glebe rent (assuming that he was able to collect it in years of agricultural depression) may have caused the iron to enter into his soul!

[203] For the Rev. Frederick Johnson see 509 above.

morning General Congregation 100, Sunday Scholars 30; in afternoon General Congregation 150, Sunday Scholars 30.
Remarks Chief proprietor's family and household absent. *Signed* James Drummond, Curate, Achurch Rectory, Oundle.

515 **WADENHOE** Population 290 HO 129 174 14

ST MICHAEL'S CHURCH. *Consecrated* before 1800. *Endowed* with fees £1, Easter offerings £5. *Free sittings* 120; *other sittings* 100; *total sittings* 220, a few more or less. *On 30 March* In morning General Congregation 42, Sunday Scholars 30; in afternoon General Congregation 112, Sunday Scholars 30.
Remarks As curate I don't know the amount of endowments. *Signed* Henry Frederick Hewgill, Priest, Wadenhoe Rectory, Thrapston.

516 **PILTON** Population 143 HO 129 174 15

PARISH CHURCH. *Consecrated* Consecrated. *Endowed* with tithe rent charge £160. *Free sittings* 101; *other sittings* 87. *On 30 March* In morning General Congregation 66, Sunday Scholars 9; in afternoon General Congregation 65, Sunday Scholars 11. *Average attendance* during previous 8 months, in morning General Congregation 75, Sunday Scholars 12; in afternoon General Congregation 95, Sunday Scholars 12.
Remarks A neighbouring parish has only one service and sends us 6 or 8 if they have no service in the morning, 15 or 20 if in the aft[ernoon]. On March 31st [sic] we had 8 in the morning, none in the aft[ernoon]. Lord Lilford's family being absent[204] also makes a difference of about 22 persons at each service. *Signed* Edmund Thompson, Curate, Pilton rectory, Near Oundle.

517 **STOKE DOYLE** Population 146 HO 129 174 16

PARISH CHURCH. *Erected* about 1722 in lieu of an old church pulled down at that time. *Endowed* with land, rectory house £10; tithe £80; glebe £54. *Sittings* 140, no rent for any. *On 30 March* In morning General Congregation 45, Sunday Scholars 29; in afternoon General Congregation 59, Sunday Scholars 23; in evening General Congregation none. *Average attendance* during previous 12 months, in morning General Congregation 50, Sunday Scholars 30; in afternoon General Congregation 67, Sunday Scholars 30. *Signed* G. H. Capron, Rector, Stoke Doyle.

518 **OUNDLE** [See 519 R] Population 2913 HO 129 174 17

ANCIENT PARISH CHURCH. Dedicated to St Peter. North Street, Oundle. Consecrated before 1800. *Free sittings* 350; *other sittings* 850. *On 30 March* In morning General Congregation 551, Sunday Scholars 140; in afternoon General Congregation 214, Sunday Scholars 138; in evening General Congregation 534, Sunday Scholars 37. *Average attendance* during previous 12 months, in morning General Congregation 610, Sunday Scholars 140; in afternoon General Congregation 222, Sunday Scholars 138; in evening General Congregation 643, Sunday Scholars 37. *Signed* John Mussendine Holt, Curate, Oundle.

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[204] Thomas Atherton Powys, third Baron Lilford (1801–61), whose seat was Lilford Hall, a mile south-east of Pilton, appears to have been attending divine worship in that church in 1851, although the parish of Lilford was an annexed vicarage of nearby Thorpe Achurch. The church at Lilford, stated to be falling into decay, was demolished c.1778 by Thomas Powys, created Baron Lilford in 1797.

519 R [See 518] HO 129 174 18

PARISH CHURCH. *Consecrated* before 1800. *On 30 March* In morning General Congregation 630, Sunday Scholars 180; in afternoon General Congregation 200; in evening General Congregation 6507.
Remarks The Revd. Joshua Nussey, vicar of the above church has answered my enquiries by the annexed note dated 16 October 1851. *Signed* Saml. Selby, Registrar.

520 HO 129 174 19

BAPTIST CHAPEL in the West Street. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* all free. *On 30 March* In morning General Congregation 66; in afternoon General Congregation 85; in evening General Congregation 70. *Average attendance,* in morning General Congregation 120; in afternoon General Congregation 150; in evening General Congregation 100. *Signed* William Beesley, Deacon, Polebrook, Near Oundle.

521 HO 129 174 20

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* before 1810. A separate and entire building. Used exclusively for worship. *Free sittings* 110; *other sittings* 130. *On 30 March* In morning General Congregation 90, Sunday Scholars 60; in evening General Congregation 110, Sunday Scholars 15. *Signed* John Tucker, Wesleyan Minister, Oundle.

522 HO 129 174 21

INDEPENDENT MEETING HOUSE. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 180; *other sittings* 200.
Remarks The above include all the returns that I can make with accuracy. *Signed* Alfred Newth, Minister, West Street, Oundle.

523 R HO 129 174 22

[PLACE OF WORSHIP]. West Street. *Denomination* Roman Catholic. Not a separate and entire building. Not used exclusively for worship. *Sittings* 10. *On 30 March* In morning General Congregation 10.
Remarks It is not a licensed place of worship but a private room of Mr. Jinks, principally attended by Mr. Jinks and his brothers and sisters with their families. Roman Catholic priest attends. *Signed* Saml. Selby, Registrar.

524 **ASHTON** Population 195 HO 129 174 23

ENDOWED SCHOOL AND CHAPEL. *Licenced* before 1800. *Total sittings* 100. *On 30 March* No service. *Average attendance* during previous 12 months, in afternoon General Congregation 120. *Remarks* The service in this chapel is only on the afternoon of the first Sunday of each calendar month. *Signed* John Mussendine Holt, Curate, Oundle.

525 **POLEBROOK [including Hamlet of Armston]** Population 472 HO 129 174 24

PARISH CHURCH. *Consecrated* I don't know; very old. *Circumstances of Consecration* No answer. *Endowed* with land in lieu of tithes payment from the hamlet of Armston in lieu of tithes from the Duke of Buccleuch; fees £2. *Free sittings* 120; *other sittings* 146; *total sittings* 266 not including sittings for Sunday School. *On 30 March* In morning General Congregation 117, Sunday Scholars 40; in afternoon General Congregation 157, Sunday Scholars 41. *Average attendance*, in morning General Congregation 80, Sunday Scholars 50; in afternoon General Congregation 200, Sunday Scholars 50. *Signed* Charles Euseby Isham, Rector, Polebrook.

526 HO 129 174 25

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1847. A separate and entire building. Used exclusively for worship. *Free sittings* 40; *other sittings* none. *On 30 March* In afternoon General Congregation 15; in evening General Congregation 25. *Signed* John Tucker, Wesleyan Minister, Oundle.

527 **LUTTON** Population (Northamptonshire) 174; (Huntingdonshire) 25 HO 129 174 26

ANCIENT PARISH CHURCH. *Consecrated* before 1800. *Endowed* with land £42, tithe £225, glebe 15s 0d, fees £5. *Free sittings* 150; *other sittings* 150. *On 30 March* In afternoon General Congregation 108, Sunday Scholars 13. *Average attendance*, in morning General Congregation 80, Sunday Scholars 16; in afternoon General Congregation 100, Sunday Scholars 16. *Signed* J. F. Stansbury, D.D.,[205] Curate, Oundle Grammar School.

528 HO 129 174 27

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* about 1840. A separate and entire building. Used exclusively for worship. *Free sittings* 70. *On 30 March* In morning General Congregation 20; in evening General Congregation 55. *Average attendance* during previous 12 months, in morning General Congregation 20; in afternoon General Congregation 25; in evening General Congregation 50. *Signed* George Rowe, Wesleyan Minister, Elton, Near Oundle.

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[205] The Rev. John Fortunatus Stansbury was Headmaster of Oundle Grammar School (Oundle School), 1848–76.

529 **BENEFIELD** Population 529 HO 129 174 28

ST MARY THE VIRGIN'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Free sittings* about 300. *On 30 March* In morning General Congregation 141, Sunday Scholars 46; in evening General Congregation 173, Sunday Scholars 50. *Signed* George Frederick Pearson, Curate, Benefield.

530 **GREAT WELDON and LITTLE WELDON** Populations 321 and 537 respectively HO 129 174 29

PARISH CHURCH. *On 30 March* In morning General Congregation 250, Sunday Scholars 90; in afternoon General Congregation 300, Sunday Scholars 90. [Unsigned and undated].

531 **LITTLE WELDON** HO 129 174 30

INDEPENDENT CHAPEL. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 106; *other sittings* 87. *On 30 March* In morning General Congregation 66, Sunday Scholars 24; in evening General Congregation 88, Sunday Scholars 13. *Signed* Thomas Thomas, Minister, Weldon, Nr. Oundle.

532 **DEENE** [See 533 R] Population Deene 270; Deenthorpe 234 HO 129 174 32

ST PETER'S CHURCH. An ancient parish church. *Consecrated* before 1800. *On 30 March* In morning General Congregation 92, Sunday Scholars 66; in afternoon General Congregation 130, Sunday Scholars 66.
Remarks The parish of Deene includes the hamlet of Deenethorpe so that this return includes both Deene and Deenthorpe. *Signed* John H. Holdich,[206] Curate, Deene Rectory, Wansford.

533 R [See 532] HO 129 174 31

ST PETER'S CHURCH. *Free sittings* 50; *appropriated sittings* 200.
Remarks The above is about the number of sittings I believe in our church, exclusive of school-children of whom there are usually about 70 with ample room. Generally, the people in the parish have their own sittings which I have put down as appropriated. By free may be understood such sittings as young men, farm servants etc. usually occupy. *Signed* John H. Holdich, Curate of Deene.

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[206] For the Rev. John H. Holdiich, Curate of Deene, 1850–1862, Rector of Bulwick, 1862–92, died 13 January 1893 aged 82, see Tony Ireson, 'A Victorian Rector and his Village: J. H. Holdich at Bulwick', *Northamptonshire Past & Present, Vol.VII, 106–113 (1984–85).*

534 **BULWICK** Population 419 HO 129 174 33

ST NICHOLAS'S CHURCH. An ancient church with a spire in the parish of Bulwick. *Consecrated* long before 1800. *Endowed* with land, value about £300; tithe about £34; glebe, quantity about 304 acres; fees about £1. *Free sittings* will contain about 250 people; *other sittings* 12 pews, will contain about 80. *On 30 March* In morning General Congregation about 50, Sunday Scholars about 32; in afternoon General Congregation about 52, Sunday Scholars about 32. *Average attendance,* in morning General Congregation about 60, Sunday Scholars about 34; in afternoon General Congregation about 70, Sunday Scholars about 34. *Remarks* Of course my congregation much varies depending much on the weather and on the seasons of the year. *Signed* John Thos. Tryon, Rector, Bulwick, Near Wansford.

535 **BLATHERWICK** Population 243 HO 129 174 34

HOLY TRINITY CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land, tithe, glebe and other permanent endowment [all bracketted together and recorded] between £400 and £450; fees 5s. or 6s. *Free sittings* 60; *other sittings* 90. *On 30 March* In morning General Congregation 30, Sunday Scholars 24; in afternoon General Congregation 51, Sunday Scholars 23. *Average attendance* during previous 12 months, in morning General Congregation 40, Sunday Scholars 30; in afternoon General Congregation 80, Sunday Scholars 30. *Signed* Sotherton Backler, Minister, Blatherwick Rectory, Wansford.

536 R **KING'S CLIFFE** Population 1407 HO 129 174 35

ANCIENT PARISH CHURCH. *Total sittings* 300, all free. *On 30 March* In morning and in afternoon Total Congregation from 150 to 200. *Average attendance,* in morning General Congregation 150; in afternoon General Congregation 200. *Signed* Jas. Siddons, Registrar.

537 R HO 129 174 36

[PLACE OF WORSHIP]. *Denomination* Roman Catholic. Not a separate and entire building. *Sittings* 10 [in] an upper room of the Minister's house. *On 30 March* In morning General Congregation 10 on alternate Sundays, Sunday Scholars none. *Signed* Jas. Siddons, Registrar.

538 HO 129 174 37

INDEPENDENT CHAPEL. *Erected* 1846. A separate and entire building. Used exclusively for worship. *Free sittings* 84; *other sittings* 120. *On 30 March* In morning General Congregation 46, Sunday Scholars 71; in afternoon Sunday Scholars 95; in evening General Congregation 96. *Average attendance,* in morning General Congregation 50; in evening General Congregation 120. *Signed* George Amos, Minister, King's Cliffe, Wansford.

539 HO 129 174 38

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1823. A separate and entire building. Used exclusively for worship. *Free sittings* 40; *other sittings* 50. *On 30 March* in afternoon General Congregation 14; in evening General Congregation 32. *Average attendance,* in afternoon General Congregation 12; in evening General Congregation 25. *Signed* George Rowe, Wesleyan Minister, Elton, Nr. Oundle.

540 HO 129 174 39

CHRIST'S CHAPEL. High Street. *Denomination* Trinitarian Predestinarians. *Erected* Began 1840, finished 1841. A separate and entire building. Used exclusively as a place for divine worship. *Free sittings* 100; *other sittings* none; *standing* aisles would contain 100 persons. *On 30 March* In morning General Congregation 45; in afternoon no service; in evening General Congregation 48. *Average attendance* during previous 12 months, in morning General Congregation 50, Sunday Scholars No school; in evening General Congregation 40, Sunday Scholars No school.
Remarks Strictly exclusively and everlastingly and that persists when time shall be no more. This building is intended to be a Protestant Dissenters chapel. *Signed* Richard Hubbard Ireson, Minister of the Gospels, King's Cliffe, Near Wansford.

541 R **APETHORPE** Population 281 HO 129 174 40

ANCIENT PARISH CHURCH. *Total sittings* 120, all free. *On 30 March* From 80 to 90 on alternate mornings and afternoons. *Signed* Jas. Siddons, Registrar.[207]

542 **YARWELL** Population 450 HO 129 174 41

ST MARY MAGDALENE'S CHURCH. Very ancient church. *Consecrated* before 1800. *Endowed* with glebe, 1 acre, £3; fees £1. *Free sittings* 70; *other sittings* 50. *On 30 March* In afternoon General Congregation 60, Sunday Scholars 28. *Average attendance* during previous 12 months, in morning General Congregation 54, Sunday Scholars 30; in afternoon General Congregation 60, Sunday Scholars 30. *Signed* Hewett Linton, Vicar, Yarwell, near Wansford.

543 HO 129 174 42

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1840. A separate and entire building. Used exclusively for worship. *Free sittings* 70; *other sittings* 55. *On 30 March* In afternoon General Congregation 80, Sunday Scholars 50; in evening General Congregation 90, Sunday Scholars 20. *Signed* John Tucker, Wesleyan Minister, Oundle.

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[207] The incumbent at Aprethorpe and Woodnewton (547) who did not see fit to return any information on attendance at either of his churches on 30th March 1851 was the Rev. Miles Joseph Berkeley (1803–1889), one of the most distinguished English botanists of the nineteenth century. His speciality was cryptogamic plants (e.g. ferns, mosses, fungi), and he was a prolific author of books, papers and articles on this subject. Berkeley was Perpetual Curate of Aprethorpe and Woodnewton, 1833–68 (during which period he lived at King's Cliffe), and Rector of Sibbertoft, 1869–89.

544 **NASSINGTON** Population 795 HO 129 174 43

ST MARY THE BLESSED VIRGIN'S CHURCH. Very ancient church. *Consecrated* before 1800. *Endowed* with house and garden and 3½ ; acres occupied by myself, £22; glebe £166; fees £3. *Free sittings* 200; *other sittings* 150. *On 30 March* In morning General Congregation 75, Sunday Scholars 54; in afternoon (On Sunday 23rd) General Congregation 150, Sunday Scholars 54. *Average attendance* during previous 12 months, in morning General Congregation 100, Sunday Scholars 50; in afternoon General Congregation 150, Sunday Scholars 50.

Remarks

Gross Income from house etc	£ 188 0s 0d
Fees	£ 3 0s 0d
	£ 191 0s 0d
Deduction for annual payment to curate of Apethorpe	£ 20 0s 0d
Annual Land Tax	£ 10 0s 0d
	£ 30 0s 0d
Nett value	£ 161 0s 0d

Signed Hewett Linton, Vicar, Nassington, near Wansford.

545 HO 129 174 44

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* 1828. A separate and entire building. Used exclusively for worship. *Free sittings* 25; *other sittings* 40. *On 30 March* In afternoon General Congregation 25, Sunday Scholars 28; in evening General Congregation 40, Sunday Scholars 10. *Signed* John Tucker, Wesleyan Methodist Minister, Oundle.

546 HO 129 174 45

INDEPENDENT CHAPEL. *Erected* 1839. A separate and entire building. Used exclusively for worship. *Free sittings* 98; *other sittings* 98. *On 30 March* In morning General Congregation 42, Sunday Scholars 69; in afternoon General Congregation 80, Sunday Scholars 60; in evening General Congregation 60. *Signed* George Amos, Minister King's Cliffe, Wansford.

547 R **WOODNEWTON** Population 501 HO 129 174 46

ANCIENT PARISH CHURCH. *Total sittings* 140 all free. *On 30 March* Under 100 on alternate mornings and afternoons [This information would seem to refer to average attendance rather than attendance on 30 March]. *Signed* Jas. Siddons, Registrar (see 541).

548 HO 129 174 47

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodists. *Erected* 1840. A separate and entire building. Used exclusively for worship. *Free sittings* 45; *other sittings* 45. *On 30 March* In afternoon General Congregation 49, Sunday Scholars 40; in evening General Congregation

38, Sunday Scholars 16. *Average attendance* during previous 12 months, in afternoon General Congregation 45, Sunday Scholars 45; in evening General Congregation 35, Sunday Scholars 15. *Signed* George Rowe, Wesleyan Minister, Elton, near Oundle.

549 **SOUTHWICK** Population 193 HO 129 174 48

ST MARY THE VIRGIN'S CHURCH. Ancient church of the parish of Southwick. *When Consecrated and Circumstances of Consecration* I cannot tell. *How endowed* Land and tithe [?]. Endowed by land, gross amount about £134; tithe, commuted £6; glebe, garden and orchard about ½ acre around the Parsonage; fees, 6d for churchings always returned to the poor, marriages very seldom. *Sittings* All free excepting my pew and that of the owner of the estate, G. Capron, Esq. *On 30 March* In morning General Congregation about 30, Sunday Scholars about 30; in afternoon General Congregation 80, Sunday Scholars 30. *Average attendance* during the year, the same.
Remarks All the parishioners attend my church in Southwick. I have the sermon in the afternoon on account of the better attendance of the poor at that time. There is sufficient room in the church for all the parishioners. *Signed* T.R. Brown, Vicar, Vicarage, Southwick, near Oundle.

550 **GLAPTHORN** Population 457 HO 129 174 49

ANCIENT PARISH CHURCH. *Consecrated* before 1800. *Endowed* with fees 10s. *Free sittings* 200; *other sittings* 250. *Average attendance*, in morning General Congregation about 100, Sunday Scholars 30; in afternoon [signatory records 'ditto.' beneath each of the figures given for the morning].
Remarks Divine service morning and evening every Sunday alternately with Cotterstock. *Signed* Alexander Macdonald, Minister, Cotterstock, Oundle.

551 HO 129 174 50

ANCIENT PARISH CHURCH. *Free sittings* for 200; *other sittings* pews [for] 250. *On 30 March* In afternoon Total Congregation 130. *Average attendance* during previous 12 months, in afternoon Total Congregation 130.
Remarks Service once on a Sunday alternately morning and evening. *Signed* Henry Kirby,[208] Churchwarden, Glapthorn, Near Oundle.

552 **COTTERSTOCK** Population 176 HO 129 174 51

ST ANDREW'S CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land £50, glebe £4, other permanent endowment £34, fees 10s. *Free sittings* 120; *other sittings* 70. *Average attendance*, in morning General Congregation 80; in afternoon General Congregation 100.
Remarks Divine service morning and evening with Glapthorn. Sunday Scholars attend at Oundle with the National scholars. *Signed* Alexander Macdonald, Minister, Cotterstock, Oundle.

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[208] Kelly 47 describes Henry Kirby, Glapthorn, as a farmer.

553 **TANSOR** [See 554 and 555 R] Population 256 HO 129 174 54

ST MARY'S CHURCH. Ancient church, A.D. 1140. *Consecrated* in A.D. 1140. On 30 March In morning General Congregation 34, Sunday Scholars 25; in afternoon General Congregation 36, Sunday Scholars 20; in evening no service. *Average attendance,* in evening no service. *Signed* Gregory Bateman, M.A., Curate of Tansor, Tansor Rectory.

554 [See 553 and 555 R] HO 129 174 52

[Letter addressed to H.Mann, Esq. from Gregory Bateman, Curate of Tansor].

Tansor Rectory,
near Oundle.
March 16th 1852.

Sir,

I have the honour of forwarding you a Return as requested in your favour of the 15th inst. and have distinguished the sittings "Free" and "Appropriated" by the former being open ones and available chiefly for any person poor or otherwise; the "appropriated" ones are enclosed pews regularly made use of by inhabitant householders as pertaining to them by customary usage.

I remain, Sir,
Your obedt. humble servant,
Gregory Bateman, M.A.,
Curate of Tansor.

555 R [See 553 and 554] HO 129 174 53

ST MARY'S. Tansor. *Free sittings* 58; *appropriated sittings* 84; *total sittings* 142. N.B. There are 20 free or open sittings usually occupied by the poorer classes which will accommodate 58 persons. There are 16 enclosed pews used by inhabitant householders which will accommodate 84 persons, hence the total accommodation for sittings is 142 as above but the church itself in area would hold more than double the above total number. *Signed* Gregory Bateman M.A., Curate. [The return referred to in 583 is given here.]

556 **FOTHERINGHAY** Population 261 HO 129 174 55

CHURCH. An ancient parish church. *Endowed* with tithe, rent charge commuted £1 12s 0d.; glebe, £142; fees, 10s 0d. *Total sittings* 226. *On 30 March* In morning General Congregation 66, Sunday Scholars 28; in afternoon General Congregation 89, Sunday Scholars 28.
Remarks Sufficient pewing with more space available. *Signed* Thos. Linton, Minister, Fotheringhay, Oundle.

557 **WARMINGTON** Population 671 HO 129 174 56

ST MARY THE VIRGIN'S CHURCH. An ancient and beautiful parish church though in bad repair. *Erected* about A.D. 1250. *Consecrated* before 1800. *Endowed* with land £100; tithe £25;

other permanent endowment, an old vicarage house; fees, £2 5s 0d. *Free sittings* 600; *other sittings* none. *On 30 March* In morning General Congregation <120>; in afternoon General Congregation <200>. *Average attendance* during previous 12 months, in morning General Congregation 120, Sunday Scholars 75; in afternoon General Congregation 200, Sunday Scholars 75.

Remarks The church if newly pewed would contain at least 1000 people and the want of a schoolmaster makes a great deficiency in the present attendance of the children. *Signed* Robert Gibbings, Minister-Curate, Warmington Vicarage, Oundle.

558 HO 129 174 57

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. *Erected* about 1810. A separate and entire building. Used exclusively for worship. *Free sittings* 60; *other sittings* 100. *On 30 March* In afternoon General Congregation 80, Sunday Scholars 60; in evening General Congregation 100, Sunday Scholars 15. *Signed* John Tucker, Wesleyan Minister, Oundle.

559 **PETERBOROUGH** Population 8672 HO 129 175 27

THE CATHEDRAL CHURCH. Extra parochial district called the Minster Precincts. *Consecrated* Consecrated. *Circumstances of Consecration* before 1800. *Free sittings* all but those reserved for the members of the Chapter and their families; *total sittings* 406. *On 30 March* In morning General Congregation 130, Sunday Scholars 90; in afternoon General Congregation 175. *Signed* Marsham Argles,[209] Canon of the above-named Cathedral, now in residence, Minster Close, Peterborough.

560 Population 7165 HO 129 175 28

ST JOHN THE BAPTIST'S PARISH CHURCH. Peterborough Market Place. *Consecrated* before 1800. *Endowed* with land, tithe and glebe £440; other permanent endowment £31; fees £40; Easter offerings £20. *Free sittings* 350; *other sittings* 1400. *On 30 March* In morning General Congregation 900, Sunday Scholars 300; in afternoon General Congregation 500, Sunday Scholars 40; in evening General Congregation 1100, Sunday Scholars 0. *Average attendance* during previous 3 months, in morning General Congregation 900, Sunday Scholars 300;

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[209] The Rev. Marsham Argles was Curate of Duddington and Vicar of Gretton, 184X–51; Chancellor of the Diocese of Peterborough, 1842–49; Canon of Peterborough, 1849; Rector of Barnack, 1851–91; Dean of Peterborough, 1891–92. Barnack was one of the most lucrative beneficies in the diocese of Peterborough, stated in 1877 to be worth £1025 per annum (*Peterborough Diocesan Kalendar ... 1877*). It was in the gift of the Bishop of Peterborough. Marsham Argles was the son of a Royal Navy captain. In 1839 he married Margaret Julia, daughter of the Right Rev. George Davys, Bishop of Peterborough, 1839–64, formerly Dean of Chester and tutor to Princess Victoria, the future Queen. The Rev. Professor Sir Owen Chadwick states that, in his diocese, Davys was 'universally liked' and that he 'steadily promoted his relatives to be canons of the cathedral' (Owen Chadwick, *The Victorian Church*, Part 1, 1966, 161).

in afternoon General Congregation 450, Sunday Scholars 40; in evening General Congregation 1400, Sunday Scholars 0.
Remarks (1) The upper classes only of the boys' [Sunday] School attend at church in the afternoon. (2) The girls' [Sunday] School attend the Cathedral in the morning. (3) The congregation on the evening of March 30 was below the average in consequence of heavy rain. *Signed* Edmund Davys, Vicar, Vicarage, Peterborough.

561 HO 129 175 29

CHAPEL OF THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Cumbergate Street. *Denomination* [Roman] Catholic. *Erected* See Remarks
Remarks. *Free sittings* 100. *On 30 March* In morning General Congregation 70; in afternoon General Congregation 40. *Average attendance*, in morning Total Congregation 70; in afternoon Total Congregation 40.
Remarks The chapel is a portion of an old building and was opened as a Catholic place of worship last year (viz) 1850 and is used exclusively as a place of worship. The other portion of the building is appropriated to other objects than those of religion. *Signed* Thomas Seed, Catholic Priest, Peterborough.

562 HO 129 175 30

WESLEYAN CHAPEL. Near Priestgate Street. *Denomination* Wesleyan Methodists. *Erected* 1834. A separate and entire building. Used exclusively for worship. *Free sittings* 120; *other sittings* 260, [building] arranged for galleries if needed. *On 30 March* In morning General Congregation 102*, Sunday Scholars 67; in afternoon General Congregation 25**; in evening General Congregation 173***.
Remarks The number of congregational attendants unusually small owing to the disturbed state of the connexion. A Sabbath school room on each side of the chapel, one for boys the other for girls, of uniform size capable of holding 200 scholars each. Sabbath School children only attend the morning public service. *Signed* James Sawyer, Chapel Steward and Trustee, Ironmonger, Peterborough. *This 102 includes 18 children under the care of parents etc. **This 25 includes 6 children under the care of parents etc. ***This 173 includes 16 children under the care of parents etc., and also 15 strangers not accustomed to attend this chapel.

563 HO 129 175 31

INDEPENDENT CHAPEL (New Town District). *Erected* before 1800. A separate and entire building. Used exclusively for worship. *On 30 March* in morning General Congregation 327, Sunday Scholars 153; in afternoon General Congregation no service, Sunday Scholars 169; in evening General Congregation 370. *Signed* William Vergette, Deacon, Grocer, Peterborough.

564 HO 129 175 32

SALEM CHAPEL but commonly called North Street Chapel. North Street. *Denomination* Particular Baptist. *Erected* 1847. A separate and entire building. Used exclusively for worship. *Free sittings* 200. *On 30 March* In morning General Congregation 34; in afternoon General Congregation 32. *Average attendance*, General Congregation from 40 to 50.

Remarks There being no stated Minister at this chapel the usual services are prayer and reading. There is occasional preaching and at those times the congregation is about or near 80. *Signed* John Sturton,[210] Deacon, Bridge Street, Peterborough.

565 R HO 129 175 33

MR. TRYON'S CHAPEL.[211] North Street. *Denomination* Calvinist. *Erected* about 1846. A separate and entire building. Used exclusively for worship. *Total sittings* 55. *Average attendance*, in morning General Congregation 55.
Remarks Mr. Tryon does not live near Peterborough. I have called on Mr. Ewart and obtained from him the number usually in attendance which he stated to be about 55 and have filled up the return myself. *Signed* T. Southam, Registrar.

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[210] Kelly 47 describes John Sturton, Broad Bridge Street, Peterborough, as a wholesale and retail chemist and druggist, dealer in British wines, and agent for the Medical, Clerical, and General [Life] Assurance Office, and the Norwich Equitable Fire Office.

[211] Frederick Tryon, the youngest son of Thomas Tryon, of Bulwick, Northamptonshire, was born on the 18th June, 1813. His ancestors were Dutch Walloons — Protestants — who by persecution were forced to leave Holland in the early part of the seventeenth century. They first settled in Norfolk, from whence they removed to Somerset, and eventually became the owners of the Bulwick estate in Northamptonshire. In time he went to Trinity College, Cambridge, where he remained for some years. Through the influence of the parents of Arkwright, one of his acquaintances from Cambridge he obtained the curacy of Wirksworth; and as Arkwright was minister at Cromford, they lodged together. In 1834 the living of Deeping St. James had been given him. In January, 1838, he married Jane Agnes Goodwin, of Wigwell Grange, Derbyshire, by whom he had two sons, both of whom have predeceased him and one daughter, who still survived him.

In March, 1839 he resigned from the living and severed his connection with Church of England. A chapel was soon built in Deeping St. James, and many of the people left the church that they might sit under the ministry of Mr. Tryon. It was opened in October, 1839, preaching his last sermon on Lord's Day morning, 8th March, 1903. In May, 1844 his first wife died. In June, 1845, he married Margaret Sophia Hilbers, the eldest daughter of Diana, daughter of Sir Thomas Whichcote, of Aswarby, by whom he had four sons, three of whom survived him. Margaret died on 21st February, 1896. During the earlier years of his ministry he must have travelled many thousands of miles, either driving his gig or riding on horseback. Amongst other places thus visited more or less regularly for a period extending over many years, were Spalding, Peterborough, Bourne, Downham, Ely, Helpstone, Glinton, Oakham, Stamford, and various places in Norfolk and Cambridgeshire. Then there were his longer railway journeys connected with periodical visits to London, Brighton, Eastbourne, Croydon, and many other places. He preached his last sermon on 8th March, 1903 having laboured there for over sixty years; he died on 18th March.

Adapted from 'A Biographical Sketch of Frederick Tryon' within *A Small Momento to Frederick Tryon, for over sixty three years Pastor of "Cave Adullam" Chapel, Deeping St. James, Lincolnshire,* M J Tryon, London, 1904.

566 HO 129 175 34

[PLACE OF WORSHIP]. Westgate Street. *Denomination* General Baptist. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Other sittings* 100; *standing* none. *On 30 March* In morning General Congregation 40, Sunday Scholars 60; in afternoon Sunday Scholars 60; in evening General Congregation 45. *Average attendance, as above.* *Remarks* Have no regular Minister but are about to erect a new chapel at which time there will be one appointed. *Signed* George Bott,[212] Deacon, Long Causeway, Peterborough.

567 HO 129 175 35

ZION CHAPEL. Boongate. *Denomination* Hyper Calvinistic Baptist. *Erected* 1824. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 280; *standing* 50 persons. *On 30 March* [in the title heading is recorded 'in morn. and eveng. 400'] In morning General Congregation 250; in evening General Congregation 300. *Average attendance* during previous 12 months, in morning General Congregation 250; in evening General Congregation 300.
Remarks The annexed returns are in accordance with the general or estimated numbers; in summer we may have 30 more, in winter 10 less. *Signed* John Carter, 25 years Minister, New Town, Peterborough.

568 HO 129 175 36

[PLACE OF WORSHIP]. *Denomination* Primitive Methodist Connexion. *Erected* 1842. A separate and entire building. Used exclusively for worship. *Free sittings* 120; *standing* none. *On 30 March* In morning General Congregation 51; in afternoon General Congregation 54; in evening General Congregation 64. *Average attendance*, in morning Sunday Scholars 38. [Unsigned and undated].

569 **DOGSTHORPE HAMLET** Population 701 HO 129 175 37

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1833. A separate building. Used exclusively for worship. *Free sittings* 65; *other sittings* 67. *On 30 March* In morning General Congregation 20; in afternoon General Congregation 80; in evening General Congregation 30.
Remarks The service is alternately morning and evening and afternoon and evening. *Signed* John Turner, Chapel Steward, Dogsthorpe, near Peterborough. *Date* 25 March 1851.

570 **LONGTHORPE** Population 262 HO 129 175 38

CHAPEL. *Denomination* Church of England. An ancient chapel formerly united to the living of Peterborough but now a separate benefice by order of Her Majesty in Council; June 1850. In the centre of the village. *Consecrated* before 1800. *Endowed* with land £46, other permanent endowment £34. *Free sittings* 50; *other sittings* 100. *On 30 March* In morning General Congregation 25 to 30, Sunday Scholars 25; in afternoon General Congregation 50, Sunday Scholars 25. *Signed* Thomas Were, Minister, Thorpe, Peterborough.

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[212] Kelly 47 describes George Bott, Long Causeway, Peterborough, as a boot and shoe maker.

571 **CASTOR** Population 772 HO 129 175 39

PARISH CHURCH. *Free sittings* 450; *other sittings* 104. *Average attendance*, in morning Sunday Scholars 130; in afternoon Sunday Scholars 130. *Signed* George Andrews, Curate, Castor, near Peterborough.

572 HO 129 175 40

INDEPENDENT CHAPEL. *Erected* about 1847. A separate and entire building. Used exclusively for worship. *Free sittings* 80; *other sittings* 50. *On 30 March* In evening General Congregation 60. *Signed* George Amos, Minister, King's Cliffe, near Wansford.

573 **SUTTON** Population 129 HO 129 175 41

ST MICHAEL'S CHAPEL; a Chapelry of the parish of Castor. *Consecrated* before 1800. *Endowed* with tithe, commuted £192; glebe £30. *Free sittings* 77; *other sittings* 28. *On 30 March* In afternoon General Congregation 41, Sunday Scholars 25. *Average attendance* during previous 6 months, in morning General Congregation 40, Sunday Scholars 23; in afternoon General Congregation 46, Sunday Scholars 25.

Remarks The service is alternate morning and afternoon with Upton. Hence the average number is the mean between the two. *Signed* W. Murton, Curate, Sutton, near Peterborough.

574 **UPTON IN CASTOR** Population 114 HO 129 175 42

ST JOHN THE BAPTIST'S CHAPEL. A chapelry of the parish of Castor. *Consecrated* before 1800. *Endowed* with tithe commuted at £239. *Free sittings* 105; *other sittings* 22. *On 30 March* In morning General Congregation 30, Sunday Scholars 14. *Average attendance* during previous 6 months, in morning General Congregation 30, Sunday Scholars 14; in afternoon General Congregation 36, Sunday Scholars 16.

Remarks The mean average attendance, as there is only one service, will be 33 General Congregation, 15 [Sunday School] children. *Signed* W. Murton, Curate, Sutton, near Peterborough.

575 **MARHOLM** Population 172 HO 129 175 43

ST GUTHLAC'S CHURCH. Ancient parish church. *Consecrated* before 1800. *Endowed* with tithe, glebe, commuted £246. *Free sittings* 62; *other sittings* 60. *On 30 March* In morning General Congregation 30, Sunday Scholars 19; in afternoon General Congregation 32, Sunday Scholars 16. *Signed* Arthur George Berry, Officiating Minister, Marholm Rectory.

576 **PASTON** [See 578 R] Population 116 HO 129 175 45

ALL SAINTS' CHURCH. *Consecrated* before 1800. *On 30 March* In morning General Congregation 157, Sunday Scholars 164.
Remarks There is no separate endowment for Paston church and Werrington chapel. The total annual value of commuted tithe – land allotted in lieu of tithe for Werrington and Walton and glebe land is about £600 at the present time, being reduced in value. *Signed* Joseph Pratt, Rector of Paston, Paston Rectory, near Peterborough.

577 **WERRINGTON** [See 578 R] Population 669 HO 129 175 47

ST MARY AND ST JOHN [THE BAPTIST'S] CHAPEL OF EASE to the parish church of Paston at Werrington, a hamlet to Paston. *Consecrated* before 1800. *Free sittings* 200; *other sittings* 100. [Both the figures recorded for *sittings* are in another hand.] *On 30 March* In afternoon General Congregation 252.
Remarks Werrington chapel is an ancient structure and like most such is partly fitted up with appropriated pews and partly free sittings, nearly one-half being free; the service being alternate with the parish church. *Signed* William Hardy,[213] Chapelwarden of the above-named hamlet, Werrington.

578 R [See 576 and 577] HO 129 175 44

[ALL SAINTS' CHURCH AND] ST MARY AND ST JOHN THE BAPTIST'S CHAPEL OF EASE. *Free sittings* 450, *Appropriated sittings* 250.
Remarks Paston with Werrington, a chapel of ease 1 mile distant. I can give no very distinct account of the number of sittings in either of these places of worship. It is generally estimated that the church will seat about 400 and the chapel something perhaps under 300: there are no faculty seats nor any distinctly appropriated except by custom and none let. The number appropriated by custom in Paston church may be about 60 pews averaging about 5 sittings each – although if the usual occupants are not present, they are occupied by others. 200, full half of the appropriated pews, may be considered free sittings. The chapel at Werrington has about 20 appropriated pews averaging 5 sittings in each – the rest free, so that as near as I can guess, the number of what may be called free sittings amount in the two places of worship to what are stated above – and the same respecting the appropriated seats. This calculation is as near as I can make it without going minutely into the calculation by actual inspection. *Signed* Joseph Pratt, Rector of Paston.

579 HO 129 175 46

WESLEY CHAPEL. *Denomination* Wesleyan. *Erected* in the year 1835. A separate and entire building. Used exclusively for worship. *Other sittings* 100; *standing* 50. *On 30 March* In morning General Congregation 80, Sunday Scholars 60; in evening General Congregation 82. *Average attendance* during previous 12 months, in morning General Congregation 100, Sunday Scholars 60. *Signed* William Bellamy,[214] Manager, Werrington.

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[213] Kelly 47 describes William Hardy, Werrington, as a farmer.

[214] Whellan 49 describes William Bellamy, Werrington, as a collar and harness maker.

580 **PEAKIRK** Population 223 HO 129 175 57

CHURCH. A parish church. *Consecrated* before 1800. *Circumstances of Consecration* Not known. *On 30 March* In morning General Congregation 60, Sunday Scholars 26.
Remarks The Rector of Peakirk *cum* Glinton cannot consider it necessary to fill this paper up further as returns are made annually to the Bishop of the Diocese. *Signed* James Webster,[215] Churchwarden, Peakirk, Market Deeping.

581 [See 582 R] HO 129 175 59

INDEPENDENT CHAPEL. *Erected* Converted into a chapel 1848. A separate and entire building. Used exclusively for worship. *Free sittings* all free. On 30 March In morning Sunday Scholars 12; in afternoon General Congregation 30, Sunday Scholars 12. *Average attendance* during previous 12 months, in afternoon General Congregation 30, Sunday Scholars 20. *Signed* John B. Bishop, Minister, Borough Fen, Market Deeping, Lincs.

582 R [See 581] HO 129 175 58

INDEPENDENT CHAPEL. *Question* Number of free sittings. *Answer* 100.
Remarks all free sittings. [Unsigned and undated].

583 **GLINTON** Population 434 HO 129 175 48

ST BENEDICT'S CHURCH. Commonly called Glinton church, a Chapel of Ease to Peakirk. Ancient church. *Consecrated* before 1800. *Endowed* [together] with Peakirk. *Total sittings* between 250 and 300. *On 30 March* In morning General Congregation 84, Sunday Scholars 53; in afternoon General Congregation 112, Sunday Scholars 54. *Average attendance*, Varies with the seasons so much that it would be almost impossible to say. *Signed* Edward Pengelley, B.A., Curate of Peakirk *cum* Glinton, Officiating Minister, Glinton, Market Deeping.

584 **ETTON** Population 144 HO 129 175 49

CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land 200 acres in lieu of tithe at enclosure of the parish. *Free sittings* 70 capable of increase; *other sittings* 36. *On 30 March* In morning General Congregation 40, Sunday Scholars 25. *Average attendance* during previous 2 months, in morning General Congregation 40, Sunday Scholars 25; in afternoon General Congregation 57, Sunday Scholars 25. *Signed* Charles Mossop, Curate, Helpston, Market Deeping.

585 HO 129 175 50

[PLACE OF WORSHIP]. *Denomination* Wesleyan. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 20. *On 30 March* In afternoon General Congregation 25.

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[215] Kelly 47 describes James Webster, Peakirk, as a farmer.

Remarks The Wesleyans preach in a farmhouse occupied by Mrs. Smith, free of all expense <and there is no Sunday School connected with it.> *Signed* Ann Smith,[216] Etton, near Peterborough.

586 **HELPSTON** Population 697 HO 129 175 51

CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with 35 acres of land value £51 5s 0d; other permanent endowment £32 from Ch[rist]s College Cam[bridge] from this must be deducted house rent; fees £1. *Free sittings* 140; *other sittings* 160. *On 30 March* In afternoon General Congregation 118, Sunday Scholars 60. *Average attendance* during previous 2 months, in morning General Congregation 80, Sunday Scholars 70; in afternoon General Congregation 130, Sunday Scholars 70.

Remarks 26 acres of land belonging to the vicarage were purchased about 23 years ago by a grant of money from Earl Fitzwilliam and the Governors of Queen Anne's Bounty – the cost was the original glebe. The vicarage house is unfit for my residence. Christ's College, Cambridge, owns the rectorial and vicarial tithes (upwards of 300 acres of land). *Signed* Charles Mossop, Vicar, Helpston, Market Deeping.

587 HO 129 175 68

[PLACE OF WORSHIP]. Part of a chapel in a house, Helpstone [sic]. *Denomination* What is called Calvinist. *Erected* before 1800. Not a separate and entire building. Not used exclusively for worship. *Free sittings* from 20 to 30; *standing* 10 or a dozen. *Average attendance*, from 10 to 15 persons on Wednesday evenings. *Signed* William Scholes, Manager. *Date* 27 October 1851.

588 HO 129 175 52

WESLEYAN CHAPEL. *Denomination* Methodists. *Erected* before 1816. A separate and entire building. Used exclusively for worship. *Free sittings* 90; *other sittings* no. *On 30 March* In afternoon General Congregation 25; in evening General Congregation 70. *Average attendance*, General Congregation 47. *Signed* Thomas French,[217] Steward, Helpston, Market Deeping.

589 **MAXEY [with Hamlet of Deeping Gate]** Population 411 HO 129 175 53

CHURCH. An ancient parish church supposed to be dedicated to the Virgin Mary. *Endowed* with land £304; glebe, house garden and close; other permanent endowment, a fund for repair of church and similar purposes about £80 to £90 per annum; fees about £2 per annum. *Free sittings*, Actually about 11 but practically almost the whole church, about 300 if each pew were actually filled. Total sittings 311. This does not include the organ loft nor the school sittings. *On 30 March* Owing to the cold and dirty season and the great distance of the church this would afford no criterion. It happenened there [were] 60 in the morning, as the day was fine. *Average attendance* during previous 12 months*, in morning General Congregation 60,

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[216] Kelly 47 describes Mrs Ann Smith, Etton, as a farmer.

[217] Kelly 47 describes Thomas French, Helpston, as a farmer.

Sunday Scholars 65; in afternoon General Congregation 40, Sunday Scholars 50. The morning and afternoon congregations are mostly different.
Remarks The church stands at a great distance from Maxey and quite isolated. The nearest houses (about 10 to 12 in number) are nearly half a mile off – and the rest of the parish at various distances from half a mile to three- quarters and upwards. Deeping Gate is two miles off and [people] necessarily attend Deeping St James. There are two pews belonging to chief houses in Deeping Gate; almost all our farm servants seem to have appropriate pews. *There is a dissenting chapel in the heart of the village which is pretty well attended, partly no doubt from its more convenient nearness. *Signed* Chas. Cookson, Vicar, Market Deeping. Lincoln.

590 [See 591 R] HO 129 175 55

INDEPENDENT CHAPEL. *Erected* 1809. An entire building. Used exclusively for worship. *Free sittings* all; *standing* none. *On 30 March* In afternoon General Congregation 37. *Average attendance*, in afternoon General Congregation 46. *Signed* Edwd. Berrill, Minister, Market Deeping, Lincolnshire.

591 R [See 590] HO 129 175 54

INDEPENDENT CHAPEL. *Question* Number of free sittings. *Answer* 66. *Question* Number of appropriated sittings. *Answer* 44. I am, honoured Sir, Your obedient servt. Edwd Berrill, Market Deepimg, Lincolnshire. *Date* 17 March 1852.

592 **NORTHBOROUGH** Population 260 HO 129 175 56

ST ANDREW'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land 100 [unspecified], glebe 20 acres, total of endowment £373. *Free sittings* 180; *other sittings* 28. *On 30 March* In morning General Congregation 31, Sunday Scholars 38; in afternoon General Congregation 62, Sunday Scholars 34. *Average attendance* during previous 12 months, in morning General Congregation 20, Sunday Scholars 35; in afternoon General Congregation 70, Sunday Scholars 30. *Signed* Richard Pearson, Curate, Northborough, Market Deeping.

593 **BOROUGH FEN** [See 594 R] Population 249 HO 129 175 66

SCHOOL CHAPEL. *Denomination* Independent. *Erected* about 1837. A separate and entire building. Used exclusively for worship except for a day School. *Free sittings* all free. *On 30 March* In morning Sunday Scholars 89; in evening General Congregation 150. *Average attendance* during previous 12 months, in morning Sunday Scholars 90, in evening General Congregation 150.
Remarks The building is used as a daily and Sunday School room and chapel. *Signed* John B. Bishop, Minister, Borough Fen, Market Deeping.

594 R [See 593] HO 129 175 65

INDEPENDENT CHAPEL. *Question* Free sittings. *Answer* 150.
Remarks N.B. all free sittings. [Unsigned and undated].

595 **NEWBOROUGH** Population 698 HO 129 175 67

PARISH CHURCH. *Consecrated* August 24 1830. *Circumstances of Consecration* As the church of a parish formed by Act of Parliament out of an extra-parochial place. *How or by whom Erected* By the Crown as Impropriator. *Cost and how Defrayed* I do not know. *Endowed* with dividends £250 *Free sittings* 140; *other sittings* 60. *On 30 March* In morning General Congregation 100, Sunday Scholars 25; in afternoon General Congregation 120, Sunday Scholars 20. *Average attendance* during previous 2 months, in morning General Congregation 120, Sunday Scholars 25; in afternoon General Congregation 130, Sunday Scholars 20.
Remarks Many of the inhabitants of this parish live at a distance from the church and near the churches of other parishes, which they are in the habit of attending. *Signed* C. Carr, Perpetual Curate, Deeping.

596 **EYE** Population 1442 HO 129 175 69

ST MATTHEW'S CHURCH. *Consecrated* April 8 1847. *Circumstances of Consecration* On the occasion of being opened for divine service after re-building and enlargement. *Endowed* with land £43, other permanent endowment £107, fees (average) £12. *Free sittings* 385 including School gallery; *other sittings* 165. *On 30 March* In morning General Congregation 210, Sunday Scholars 93; in afternoon General Congregation 255, Sunday Scholars 93. *Average attendance* during previous 12 months, in morning General Congregation 300, Sunday Scholars 110; in afternoon General Congregation 350, Sunday Scholars 110.
Remarks The greater proportion of the general congregation in afternoons is composed of persons who have not attended in the morning – to the amount of at least three-quarters – so that besides the schoolchildren (who attend both services) about 560 individuals or upwards attend Divine Service once, or from 80 to 90 twice. *Signed* Robert Bell, Perpetual Curate, Eye Parsonage, Peterborough.

597 HO 129 175 70

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist <Reformed>. *Erected* 1823. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 110; *standing* 20. *On 30 March* In morning General Congregation none, Sunday Scholars 60; in afternoon General Congregation none, Sunday Scholars 110. *Signed* Christopher Leaton Peach, Steward, Eye, Peterborough.

598 HO 129 175 71

BLUE BOAR INN. Room. *Denomination* Wesleyan Methodist Reformers. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 120; *other sittings* 84; *standing 20. On 30 March* In morning Total Congregation 170; in afternoon none; in evening Total Congregation 220. *Signed* Christopher Lenton Peach,[218] Steward, Eye, Peterborough.

599 HO 129 175 72

[PLACE OF WORSHIP.] *Denomination* Primitive Methodist. *Erected* First occupied as a chapel 1839. Not a separate and entire building, adjoining others. Used exclusively for worship. *Free*

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[218] Kelly 47 describes Christopher L. Peach, Eye, as a draper and shopkeeper.

sittings 36; *other sittings* 54; *standing* 30. *On 30 March* In morning General Congregation 40, Sunday Scholars none; in evening General Congregation 50, Sunday Scholars none. *Average attendance*, in morning General Congregation 30; in evening General Congregation 35. *Signed* George Halliday and F. W. Crisp,[219] Secretary [sic], Eye.

600 **LILBOURNE** Population 282 HO 129 401 28

ALL SAINTS' CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with glebe 65 acres, fees £1 [All other headings of income are either struck through or recorded 'none']. *Free sittings* 250. *On 30 March* In afternoon General Congregation 94, Sunday Scholars 53. *Remarks* The estimated number of attendants at church is 200. *Signed* C. W. Lewis, Curate.

601 HO 129 401 29

WESLEYAN CHAPEL. Lilbourn [Lilbourne]. *Denomination* Wesleyan Methodist. *Erected* 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 48; *other sittings* 48; *standing* none. *On 30 March* In afternoon General Congregation 36; in evening General Congregation 40. *Average attendance* during previous 12 months, in afternoon Total Congregation 45. *Signed* William Hurst,[220] Chapel Steward, Lilbourn.

602 **STANFORD ON AVON** Population 35 HO 129 401 30

ST NICHOLAS'S CHURCH. An ancient church, probably before the Norman Conquest, but the present building (repairs excepted) decidedly not later than the reign of Edward 3rd. *Erected* No record. *Endowed* with parsonage house and garden occupied by the Vicar; permanent endowment, £50 salary paid by the patron; other sources, interest of £200, bounty of Queen Anne. [All other headings of income recorded 'none']. *Free sittings* 100; *other sittings* 44. *On 30 March* In morning General Congregation 7, no parish school. *Average attendance* during previous 3 months, in morning General Congregation 12; in afternoon General Congregation 50, no parish school.

Remarks The church service [is] occasionally attended by parties from the neighbouring parishes, but [the church] is manifestly too large for the present population. *Signed* John Lindsay, Vicar.

603 **CLAY COTON** Population 99 HO 129 401 31

ST MARGARET'S PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with tithe, uncertain; glebe 75 acres; fees 5s. 0d. [All other headings of income recorded 'none']. *Free sittings* 25; *other sittings* 45.

On 30 March In morning General Congregation 25. *Average attendance* during previous 9 months, in morning 3/5ths of ye [sic] population; in afternoon 3/5ths of ditto; in evening no service, Sunday Scholars *.

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[219] Kelly 54 describes Francis William Crisp, Eye, as relieving officer for the Crowland district of the Peterborough Poor Law Union.

[220] Whellan 49 describes William Hurst, Lilbourne, as a farmer.

Remarks *There is no Sunday School. *Signed* C. W. Lewis, Curate, parish of Clay Coton, Lilbourne.

604 HO 129 401 32

PREACHING ROOM. *Denomination* Independent. Dwelling house. *Licensed* 1843. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 50. *On 30th March* In evening Total Congregation 18. *Average attendance* during previous 12 months, in evening Total Congregation from 25 to 30. *Signed* Thomas James, Independent Minister, Yelvertoft.

605 **YELVERTOFT** Population 714 HO 129 401 33

ALL SAINTS' PARISH CHURCH. An ancient church. *Endowed* The living is under private patronage. Accommodation for 300 persons including the usual proportion of children.
Remarks Any estimate of the usual number of persons attending must be uncertain and no dependence can be placed upon it. *Signed* J. J. Hodson, Rector.

606 HO 129 401 34

INDEPENDENT CHAPEL. *Erected* 1792. Enlarged 1832, re-enlarged 1849. A separate and entire building. Used exclusively for worship. *Free sittings* 217; *other sittings* 245; *standing* two aisles. *On 30 March* In morning General Congregation 200, Sunday Scholars 107; in afternoon General Congregation 240, Sunday Scholars 115; in evening prayer meeting. *Average attendance* during previous 12 months. in morning General Congregation 220, Sunday Scholars 115; in afternoon General Congregation 260, Sunday Scholars 130; in evening prayer meeting.
Remarks Ours being a grazing district, it being the lambing season, [a] considerable number [of regular worshippers] could not be in attendance on 30 March 1851. *Signed* Thomas James, Independent Minister.

607 **CRICK** Population 994 HO 129 401 35

ST MARGARET'S PARISH CHURCH. Built about 1320. *Endowed* with glebe 560 acres. *Free sittings* 219; *other sittings* 466. *On 30 March* Average attendance. *Average attendance* during previous 12 months, in morning General Congregation 220, Sunday Scholars 100; in afternoon General Congregation 400 to 450, Sunday Scholars 110. *Signed* C. L. Swainson, Rector.

608 HO 129 401 36

CHAPEL. *Denomination* Wesleyan. *Erected* 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 50; *standing* 50. *On 30 March* In afternoon General Congregation 60; in evening General Congregation 80. *Average attendance* during previous 12 months, in afternoon General Congregation 60; in evening General Congregation 80. *Signed* William Ford, Minister, Lawford Street, Rugby.

609 HO 129 401 37

INDEPENDENT CHAPEL. *Erected* 1820. A separate building. Used exclusively for worship. *Other sittings* 180. *On 30 March* In morning General Congregation 90, Sunday Scholars 20; in evening General Congregation 120, Sunday Scholars 20. *Average attendance*, in morning General Congregation 100, Sunday Scholars 20. *Signed* John Dunkley, Deacon.

610 **KILSBY** Population 631 HO 129 401 38

ST FAITH'S PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land, 76 acres 2 roods 28 perches; tithes, £2 10s. 0d.; Easter offerings, 6s. 0d. *Free sittings* 30; *other sittings* 71. *On 30 March* In morning General Congregation 54, Sunday Scholars 34; in afternoon General Congregation 134, Sunday Scholars 34.
Remarks The number of children which belong to our Sunday School is 46 but they seldom all attend. *Signed* Thos. C. Russell, Curate of Kilsby.

611 HO 129 401 39

CHAPEL. *Denomination* Independent. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Space available*, 38 feet 3 inches square. *Free sittings* 24. *On 30 March* In morning General Congregation 81, Sunday Scholars 49; in afternoon General Congregation 91, Sunday Scholars 49. *Average attendance*, in morning General Congregation 150, Sunday Scholars 50; in afternoon General Congregation 200, Sunday Scholars 70. *Signed* James Rhys Jones, Independent Minister.

612 **BARBY** Population 635 HO 129 401 40

ST MARY'S PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with tithe £260, glebe £870, other permanent endowment £21. *Free sittings* 64; *other sittings* 400. *On 30 March* In morning General Congregation 90, Sunday Scholars 90; in afternoon General Congregation 190, Sunday Scholars 96. *Average attendance*, in morning General Congregation 100; in afternoon General Congregation 220. *Signed* Charles Gilbee, Rector of Barby.

613 HO 129 401 42

ROOM. *Denomination* Independent or Congregational. A separate and entire building. Used exclusively for worship. *Sittings* all free; *standing* 120. *On 30 March* In evening General Congregation 100. *Average attendance*, in morning [sic] General Congregation 100. *Signed* James Rhys Jones, Minister, Kilsby. *Date* 10 April 1851.

614 **WELFORD** Population 1153 HO 129 408 37

INDEPENDENT CHAPEL. *Erected* 1793. A separate and entire building. Used exclusively for worship. *Free sittings* 100; *other sittings* 430. *On 30 March* In morning General Congregation 303; in afternoon General Congregation 323, Sunday Scholars 116; in evening General Congregation 205.
Remarks A former building erected in 1722. *Signed* Francis Ward,[221] Deacon.

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[221] Kelly 47 describes Francis Ward, Welford, as a tailor.

615 **SIBBERTOFT** Population 376 HO 129 409 17

ST HELEN'S CHURCH. *Consecrated* before 1800. *Endowed* with land and tithe £337. *Sittings* all seatings free viz. no payment made, total about 200. *On 30 March* In morning General Congregation 44, Sunday Scholars 54; in afternoon General Congregation 75, Sunday Scholars 66. *Signed* H. W. Adams, Curate.

616 HO 129 409 18

CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1824. A separate and entire building. Used exclusively for worship. *Free sittings* 64; *other sittings* 56; *standing* 30. *On 30 March* In afternoon General Congregation 16; in evening General Congregation 50. *Average attendance* during previous 12 months, in afternoon General Congregation 25, Sunday Scholars 17; in evening General Congregation 70.
Remarks Market Harborough Circuit. *Signed* Thos. Pearson, Minister, Market Harborough.

617 **MARSTON TRUSSELL** Population 270 HO 129 409 19

ST NICHOLAS'S CHURCH. An ancient fabric said to have been dedicated to St Nicholas. *Consecrated* before 1800. *Under what circumstances Consecrated or Licensed* This question from the antiquity of the church there are no means of answering. *Endowed* with tithe (deducting land tax and return to tenant) £414. *Free sittings* 13; *other sittings* 211 including the gallery occupied by the singers. *On 30 March* in morning General Congregation 83, Sunday Scholars 40; in afternoon General Congregation 115, Sunday Scholars 42; no service in the evening at present. *Average attendance* during previous 12 months, in morning General Congregation 115, Sunday Scholars 40; in evening General Congregation 145, Sunday Scholars 40. Service during the last 12 months partly in both [i.e. either in the afternoon or evening].
Remarks The congregation both in the morning and in the afternoon on 30 March was below the average in consequence of the dubious state of the weather affording an excuse for the absence of irregular attendants. During the summer months when the service is in the morning and evening the average of the general congregation is considerably increased. *Signed* William Law, Rector. There is also a weekly cottage lecture for familiar religious instruction at which on an average there are from 30 to 40 attendants. W. L[aw].

618 **LITTLE BOWDEN** Population 458 HO 129 409 20

ST NICHOLAS'S PARISH CHURCH. *Consecrated* No account extant. *Endowed* with land £351, permanent endowment £25. *Total sittings* 300. *On 30 March* In morning General Congregation 93, Sunday Scholars 41; in afternoon no service; in evening General Congregation 80, Sunday Scholars 27. *Average attendance*, in morning Total Congregation 90 to 100; in afternoon Sunday School; in evening Total Congregation 80 to 100.
Remarks During the summer the service is in the evening, not in the afternoon. The attendance of the Sunday scholars is about 40. I add a supplementary sheet relating to Little Bowden St Mary [the return ends here with neither signature nor date. The supplementary sheet follows.]

Supplementary Sheet to Return relating to Public Worship
The parish of Little Bowden St Nicholas of which the Rev. Thomas Wolton Barlow is the Rector consists of 200 inhabitants. The other inhabitants of the village belong spiritually to the parish of Little Bowden St Mary, which parish is in the Archdeaconry of Leicester. The parish church of St Mary in Arden which is only used for burial services for the parish of Market Harborough is the mother church of the chapel of Market Harborough. Although this church [St Mary] holds an endowment of land which lets for nearly £200 per annum, and by a deed of 1614 it is ordered by the Bishop of Lincoln that divine service shall be performed in it once a fortnight and Holy Communion administered in it four times a year the church is almost desecrated, there being in it no Lord's Table. The prescribed services are never performed as Little Bowden is described in the last census as consisting of 400 inhabitants. I make this statement to show that the care of souls committed to the Rector of Little Bowden St Nicholas extends over only 200 [persons]. The parishioners of St Mary in Arden are united with those of St Nicholas in payment of rates excepting the church rate. *Signed* Thomas Wolton Barlow, Rector of Little Bowden.

619 **EAST FARNDON** Population 238 HO 129 409 21

ST JOHN THE BAPTIST'S CHURCH. *Consecrated* before 1800. A bell bears date 1587. *Endowed* with land in lieu of tithe, under £500; fees £1. *Total sittings* 150 or more. *On 30 March* In morning General Congregation 42, Sunday Scholars 30; in afternoon General Congregation 78, Sunday Scholars 33. *Average attendance*, in morning General Congregation 35 to 50, Sunday Scholars 25 to 35; in afternoon General Congregation 80 to 100, Sunday Scholars 25 to 35. *Signed* George Adams, Rector of the Parish.

620 HO 129 409 22

[PLACE OF WORSHIP]. *Denomination* Independent. *Erected* before 1800. Not a separate and entire building. *Free sittings* 80; *other sittings* see letter [no letter extant]. *On 30 March* In evening General Congregation 39. *Average attendance* during previous 4 months, in evening General Congregation 36.
Remarks Supplied chiefly by lay preachers from the Independent Chapel, Market Harborough. During the past 3 months a fortnightly lecture has been held by the Baptist minister, Market Harborough, on a week evening. Average attendance 40. *Signed* Daniel Humphrey, Manager.

621 **OXENDON MAGNA [GREAT OXENDON]** Population 222 HO 129 409 23

ST HELEN'S PARISH CHURCH. An ancient church. *Consecrated* consecrated. *Endowed* with land £400. *Free sittings* 60; *other sittings* 76. *On 30 March* In morning General Congregation 50, Sunday Scholars 25; in afternoon General Congregation 80, Sunday Scholars 25. *Average attendance*, in morning General Congregation 50, Sunday Scholars 25; in afternoon General Congregation 80, Sunday Scholars 25.
Remarks The average number of attendants at church is not exactly known but is perhaps rather under-stated. *Signed* Edward Parker,
Rector of Oxendon Magna Church.

622 HO 129 409 24

CHAPEL. *Denomination* Baptist and Independent. Open for all. *Erected* 1825. A separate and entire building. Used exclusively for worship. *Free sittings* 100, *other sittings* see letter [no letter extant]. *On 30 March* In evening General Congregation 35. *Signed* James Kendall, Manager.

623 R **CLIPSTON** Population 865 HO 129 409 25

PARISH CHURCH. *Sittings* total 500. *On 30 March* In morning General Congregation 97, Sunday Scholars 42; in afternoon General Congregation 103, Sunday Scholars 47. *Signed* William Bollard.[222] [Undated and no official title.]

624 HO 129 409 26

BAPTIST CHAPEL. *Erected* before 1800. A separate and entire building. Used exclusively for worship. *Free sittings* 150; *other sittings* 389. *On 30 March* In morning General Congregation 259, Sunday Scholars 116; in afternoon General Congregation 348, Sunday Scholars 116,. *Signed* Thomas Talman Gough, Minister, Clipstone [Clipston].

625 **KELMARSH** Population 162 HO 129 409 27

PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Free sittings* 65; *other sittings* 50. *On 30 March* In morning General Congregation 41, Sunday Scholars 24; in afternoon General Congregation 58, Sunday Scholars 22. *Average attendance.* The congregation is nearly the same when [sic] [on] all occasions. *Signed* Edward Bates M.A., Curate, Clipston.

626 R **ARTHINGWORTH** Population 267 HO 129 409 28

ST ANDREW'S CHURCH. *Erected* very old. *Free sittings* 150; *appropriated sittings* 80, *On 30 March* In morning General Congregation 60, Sunday Scholars 45; in afternoon General Congregation 80, Sunday Scholars 50. *Signed* John Hewes,[223] Parish Clerk.

627 **BRAYBROOKE** Population 410 HO 129 409 29

ALL SAINTS' PARISH CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with land 313 acres; tithe, an old inclosure £40; fees about £4. *Sittings* total about 300. *On 30 March* In morning General Congregation 80 adults, Sunday Scholars 62; in afternoon General Congregation 140 adults. *Average attendance* during previous 12 months, in morning General

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[222] Kelly 47 describes William Bollard, Clipston, as a tailor; Whellan 49 as a tailor and draper.

[223] Whellan 49 describes John Hews (sic) as a farmer and schoolmaster.

Congregation 100, Sunday Scholars 70; in afternoon General Congregation 170, Sunday Scholars 70.
Remarks The general morning congregation averages 90 adults and the evening congregation 150 adults besides Sunday scholars about 70, and boys not scholars about 20. Average total about 240 in the afternoon. *Signed* John Field, Rector.

628 HO 129 409 30

BAPTIST CHAPEL. *Erected* 1800. An entire building. Used exclusively for worship, see letter [no letter extant]. *Free sittings* 200. *On 30 March* In morning General Congregation 30; in afternoon General Congregation 0; in evening General Congregation 50. *Average attendance*, no school [sic]. *Signed* William Everitt,[224] Occasional Preachers [sic], Market Harborough.

629 **DINGLEY** Population 141 HO 129 409 33

ALL SAINTS' CHURCH. An ancient parish church. *Consecrated and licensed* before 1800. *Endowed* with tithe £330, glebe £80. *Free sittings* none; *other sittings* 200 (about). *On 30 March* In morning General Congregation 70, Sunday Scholars 16; in afternoon General Congregation 82, Sunday Scholars 16.
Remarks The nett income of the living, after payment of rates, and interest on loan from the Bounty Office is about £300 which will soon be greatly reduced through the reduction in the price of corn. *Signed* Thomas Peach Holdich, Rector, Dingley Rectory, Nr. Market Harborough.

630 **BRAMPTON ASH** Population 101 HO 129 409 34

ST MARY'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe £215, glebe £190: gross annual endowment £405. *Allotted sittings* 114. *On 30 March* In morning General Congregation 33, Sunday Scholars 3; in afternoon General Congregation 38, Sunday Scholars 4. *Average attendance* during previous 12 months, in morning General Congregation 40, Sunday Scholars 5; in afternoon General Congregation 48, Sunday Scholars 6. *Signed* Sidney L. Smith, Rector, Brampton Ash, Market Harborough.

631 R **STOKE ALBANY** Population 319 HO 129 409 35

ST PETER'S CHURCH. *Erected* in the 14th century. *Free sittings* 60; *appropriated sittings* 100. *Usual number of attendants upon the Sabbath* In morning General Congregation 70, Sunday Scholars 50; in afternoon General Congregation 90, Sunday Scholars 50. *Signed* Edward Griffin, Rector, Stoke Albany.

632 HO 129 409 36

WESLEYAN METHODIST CHAPEL. *Erected* 1833. A separate and entire building. Used exclusively for worship. *Free sittings* 30; *other sittings* 70. *On 30 March* In morning Sunday Scholars 29; in afternoon General Congregation 70; in evening General Congregation 110.

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[224] Kelly 47 lists two William Everetts (sic) at Braybrooke; William Everett senior is described as a butcher and grazier, William Everett junior as a grazier.

Average attendance during previous 12 months, in morning General Congregation 110, Sunday Scholars 29. *Signed* William Barrand,[225] Manager, Stoke Albany.

633 R **WILBARSTON** Population 754 HO 129 409 37

ALL SAINTS' CHURCH. *Erected* in the 14th century. *Free sittings* 100; *appropriated sittings* 286. *Usual number of attendants upon the Sabbath* In morning General Congregation 200, Sunday Scholars 80; in afternoon General Congregation 300, Sunday Scholars 80. *Signed* Edward Griffin, Vicar of Wilbarston.

634 HO 129 409 38

DISSENTING CHAPEL. *Denomination* Independent. *Erected* before the year 1800. Enlarged in the year 1820. A separate and entire building. Used exclusively for worship. *Free sittings* 110; *other sittings* 186. *On 30 March* In morning General Congregation 79, Sunday Scholars 25. *Average attendance* during previous 12 months, in morning General Congregation 100, Sunday Scholars 30; in afternoon General Congregation 200, Sunday Scholars 40; in evening General Congregation 200.
Remarks The Minister of this place of worship also preaches every Sabbath to the congregation at Ashley where he resides. There is a service here every Sabbath; one Sabbath in the morning, the next in the afternoon alternately. In addition to which there is preaching once a month on a Sabbath evening and usually on a Wednesday evening. N.B. The service was only [held] in the morning on March 30th. *Signed* Thomas Coleman,[226] Minister, Ashley, near Market Harborough.

635 **ASHLEY** Population 348 HO 129 409 39

PARISH CHURCH. Ancient. *Endowed* with land. *Other sittings* 56. *On 30 March* In morning General Congregation 80; in afternoon General Congregation 90.
Remarks No endowed school. Sunday School master and mistress paid by me. *Signed* R. Farrer, Rector, Ashley, Mkt. Harborough

636 HO 129 409 40

DISSENTING CHAPEL. *Denomination* Independent. *Erected* about the year 1673. A separate and entire building. Used exclusively for worship. *Free sittings* 50; *other sittings* 160. *On 30*

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[225] Whellan 49 describes William Barrard (sic), Stoke Albany as a shoemaker.

[226] The Rev. Thomas Coleman was born at Kettering in 1798, became pastor of the Independent Church at Wollaston in 1822, minister at Ashley and Wilbarston in 1831, where he remained until 1867 when he retired through ill-health. He died in 1873. Coleman is remembered as the author of *Memorials of the Independent Churches in Northamptonshire*, which was published in 1853. This book traces the history of all the Independent (Congregational) churches established in Northamptonshire by that date, and makes good use of original documentary sources. He was also the author of *Facts and Incidents in the Life of the late Rev. Thomas Toller, minister at Kettering Independent Church, 1775–1821*, and father of Thomas Toller, the minister who signed the return for that church in 1851 (see 429).

March In morning Sunday Scholars <30>; in afternoon General Congregation 119, Sunday Scholars 30; in evening General Congregation 85, Sunday Scholars 25.
Remarks There was no service in the morning on 30th March. The Minister of this place also preaches every Sabbath to the congregation at Wilbarston. The services here are one Sabbath in the morning, the next, afternoon and evening alternately. *Signed* Thomas Coleman, Minister, Ashley, Nr. Market Harborough (see 634).

637 **SUTTON BASSETT** Population 166 HO 129 409 41

CHAPEL OF EASE. *Denomination* Church of England. *Consecrated* before 1800. *Endowed* with land £60. *Free sittings* 50 (see letter); *other sittings* 50 (see letter). *On 30 March* In morning Sunday Scholars 65. *Signed* Thomas Rowlatt,[227] Chapelwarden [sic], Sutton Bassett, Nr. Mkt. Harborough. [No letter accompanying this return appears to have survived.]

638 HO 129 409 42

[PLACE OF WORSHIP]. *Denomination* Independent. Religious services have been held for the last 2 or 3 years. Were formerly held in another house from before the year 1800. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 40 (all free). *On 30 March* No service on this day. Sunday Scholars none. *Average attendance* during previous 12 months, in evening General Congregation 35, Sunday Scholars none.
Remarks Services are held here on a Sabbath evening once a fortnight and occasionally on a Thursday evening. *Signed* Thomas Coleman, Occasional Minister, Ashley, Nr. Market Harborough (see 634).

639 R **WESTON BY WELLAND** Population 198 HO 129 409 43

CHURCH. *Erected* about 1570. *Free sittings* 52; *appropriated sittings* 205. *Usual number of attendants* Only one service on Sundays, in afternoon General Congregation 55, Sunday Scholars 50. *Signed* Samuel Bolton.[228]

640 **GRETTON** Population 934 HO 129 420 21

SAINT JAMES'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with land £202, glebe 9 acres, other permanent endowment £73, fees £5, [all other headings of income are recorded 'none']. *Total sittings* 440. *On 30 March* in morning General Congregation 109, Sunday Scholars 73; in afternoon General Congregation 167, Sunday Scholars 64. *Signed* John Hamilton Bullivant, Curate of Gretton, Gretton Vicarage, Rockingham.

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[227] Kelly 47 describes Thomas Rowlatt, Sutton Bassett, as a farmer and grazier. Sutton Basset was a chapel of ease to the church at Weston by Welland.

[228] Whellan 49 describes Samuel Bolton, Weston by Welland, as a schoolmaster. The same directory stats that at Weston there was a small school, supported by subscription, for the parishes of Weston, Sutton Bassett and Ashley.

641 HO 129 420 22

EBENEZER BAPTIST CHAPEL. *Erected* 1824. A separate and entire building. Used exclusively for worship. *Free sittings* 150; *other sittings* 100. *On 30 March* in morning General Congregation 20, Sunday Scholars 39; in afternoon General Congregation 35, Sunday Scholars 38; in evening General Congregation 73, Sunday Scholars 20. *Signed* Jonathan Spendlove,[229] Deacon, Gretton, Near Rockingham.

642 HO 129 420 23

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodist. *Erected* 1841. A separate and entire building. Used exclusively for worship. *Free sittings* 48; *other sittings* 80. *On 30 March* In afternoon General Congregation 16; in evening General Congregation 40. *Average attendance,* in afternoon General Congregation 30; in evening General Congregation 50. *Signed* Robert Porter, Steward, Grocer, Gretton.

643 R **ROCKINGHAM** Population 261 HO 129 420 42

ST LEONARD'S CHURCH. *Erected* not known. *Free sittings* about 160; *appropriated sittings* about 36. *Usual attendants on the Sabbath* in morning General Congregation average about 60, Sunday Scholars 20; in afternoon General Congregation average about 120, Sunday Scholars 25. *Signed* P.A.Laxton, Registrar.

644 **HARRINGWORTH** Population 368 HO 129 420 43

ST JOHN THE BAPTIST'S CHURCH. Ancient parish church. *Consecrated* (I believe) before 1800. *Endowed* with glebe £174. *Free sittings* 120; *other sittings* 160, plenty of room in addition. *On 30 March* In morning General Congregation 68, Sunday Scholars 41; in afternoon General Congregation 114, Sunday Scholars 37.
Remarks The above figures represent as near as possible the usual average number of congregation. *Signed* Fredk. H.M. Blaydes, Vicar, Harringworth, Rockingham.

645 **LAXTON** Population 143 HO 129 420 44

PARISH CHURCH: dedicated to All Saints. The vicarage was ordained in 1265. *Total sittings* 130 (see letter). *On 30 March* In morning General Congregation 47, Sunday Scholars 21. *Average attendance*, in morning General Congregation 52, Sunday Scholars 21; in afternoon General Congregation 63, Sunday Scholars 21; in evening General Congregation 38. *Signed* John C. Glaves, Vicar, Laxton, Rockingham [No letter accompanying this return as survived].

646 **WAKERLEY** Population 232 HO 129 420 45

CHURCH. An ancient church. *Consecrated* before 1800. *Endowed* with a money payment in lieu of the great and small tithes and 60 acres of glebe, £100 per annum; fees, not taken by me 0; Easter offerings, collected by the parish clerk and retained as part of his salary. [All other headings of income recorded 0]. *Free sittings* in feet 182; *other sittings* in feet 138. *On 30 March* In morning General Congregation 63, Sunday Scholars 36; in afternoon General Congregation 75, Sunday Scholars 34. *Signed* Robt. Deeker, Rector, Wakerley, Stamford.

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[229] Kelly 47 describes Jonathan Spendlove, Gretton, as a shoemaker and farmer.

647 **STAMFORD [BARON]** Population 1778 HO 129 421 21

ST MARTIN'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with glebe and other permanent endowment £200, fees £15, Easter offerings £15. *Free sittings* 150; *other sittings* 300, school children 200. *On 30 March* In morning General Congregation 373, Sunday Scholars 160; in afternoon General Congregation 530, Sunday Scholars 153. *Signed* Jos. Phillips,[230] Churchwarden, St Martin's, Stamford.

648 **EASTON ON THE HILL** Population 1066 HO 129 421 22

ALL SAINTS' CHURCH. Ancient parish church. *Consecrated* before 1800. *Endowed* with rent charge and glebe. *Free sittings* 140; *other sittings* 175. *On 30 March* In morning General Congregation 160, Sunday Scholars 144; in afternoon General Congregation 178, Sunday Scholars 135. *Average attendance* during previous 12 months, in morning General Congregation 200, Sunday Scholars 144; in afternoon General Congregation 280, Sunday Scholars 135.
Remarks The number of seats available for public worship given under (vi) does not include those for the Sunday School children which are about 150. *Signed* William Henry Charlton, Minister, Easton, near Stamford.

649 HO 129 421 23

WESLEYAN CHAPEL. *Denomination* Wesleyan Methodists. *Erected* 1827. A separate and entire building. Used exclusively for worship. *Free sittings* 55; *other sittings* 84. *On 30 March* In afternoon Total Congregation 67; in evening total Congregation 112. *Signed* George Spademan, Local Preacher, Broad Street, Stamford. Lincolnshire.

650 **COLLYWESTON** Population 469 HO 129 421 24

ST ANDREW'S CHURCH. *Consecrated* before 1800. *Free sittings* 80; *other sittings* 110, sittings for Sunday School children 60.
Remarks (No.5) The income of ye living is, I believe, derived from tithe and glebe but being only Curate, I do not know its value. (No.7) I do not think it right that congregations should be counted either by myself or any other persons [sic]. *Signed* James Eastwick, Curate of Collyweston.

651 **DUDDINGTON** Population 401 HO 129 421 25

ANCIENT PARISH CHURCH of ST MARY THE VIRGIN, annexed from an early period to vicarage of Gretton. *Consecrated* before 1800. *Circumstances of Consecration* unknown. *Endowed*

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[230] Kelly 47 describes Joseph Phillips, Water Street, St Martin's, Stamford, as a brewer; Kelly 54 as a brewer and spirit merchant.

with land £58, other permanent endowment £80, fees trifling. [All other headings of income recorded 'none']. *Free sittings* 100; *other sittings* 120. *On 30 March* In morning General Congregation 62, Sunday Scholars 73; in afternoon General Congregation 113, Sunday Scholars 74. *Average attendance* during previous 12 months or more, in morning General Congregation 75, Sunday Scholars 90; in afternoon General Congregation 130, Sunday Scholars 90.
Remarks The largest two (church) families are absent from home, and one good house is unoccupied. The vicar has to pay for house rent £50 a year and keeps a curate also for Duddington and another for Gretton. *Signed* Marsham Argles, Vicar, Duddington, near Stamford (see 559).

652 HO 129 421 26

WESLEYAN MEETING HOUSE. *Erected* 1837. Not a separate and entire building. Not used exclusively for worship. *Free sittings* 60. *On 30 March* In evening General Congregation 34. *Average attendance* during previous 12 months, in morning General Congregation 45. *Signed* W. Harrod,[231] Steward, Collyweston, Stamford.

653 HO 129 421 27

CHAPEL. *Denomination* Independent. *Erected* 1802. A separate and entire building. Used exclusively for worship. *Free sittings* 100. *On 30 March* In morning General Congregation 18. *Average attendance*, in morning General Congregation 26. *Signed* Timothy Gammidge, Minister; John Sharpe, Steward. *Address* Rev. T. Gammidge, Ketton, Nr. Stamford. Rutland.

654 **WANSFORD** Population 184 HO 129 421 30

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with tithe £94; fees in 1850, 2s 6d.; pew rents, dues, Easter offerings, other sources, [each recorded] £0 0s 0d. *Free sittings* 98; *other sittings* 76. *On 30 March* In afternoon General Congregation 82, Sunday Scholars 65. *Average attendance*, in morning General Congregation 72, Sunday Scholars 65; in afternoon General Congregation 82, Sunday Scholars 65.
Remarks Wansford and Thornhaugh form one benefice. There is one service at each church alternately in the mornings and afternoons. The average attendance in the afternoon is 20 more than in the morning. *Signed* John Wing, Rector, Parish of Thornhaugh, Wansford.

655 **THORNHAUGH** Population 266 HO 129 421 31

PARISH CHURCH. *Consecrated* before 1800. *Endowed* with tithe £306, glebe £57, fees in 1850 £0 0s 0d; pew rents, dues, Easter offerings, other sources, [each recorded] £0 0s 0d. *Free sittings* 147; *other sittings* 60. *On 30 March* In morning General Congregation 58, Sunday Scholars 72. *Average attendance*, in morning General Congregation 58, Sunday Scholars 72; in afternoon General Congregation 78, Sunday Scholars 72.

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[231] Kelly 54 describes William Harrod, Collyweston, as a tailor.

Remarks Thornhaugh and Wansford form one benefice. There is one service at each church alternately in the morning and afternoon. The average attendance in the afternoon is 20 more than in the morning. *Signed* John Wing, Rector, Thornaugh, Wansford.

656 **WHITTERING [WITTERING]** Population 262 HO 129 421 32

ALL SAINTS' CHURCH. An ancient parochial church. *Endowment* The annual value of the living £112. *Free sittings* 60; *other sittings* 99. *On 30 March* In afternoon General Congregation 96, Sunday Scholars 24. *Average attendance* during previous 12 months, in morning General Congregation 55, Sunday Scholars 45; in afternoon General Congregation 99, Sunday Scholars 45.

Remarks The small attendance of Sunday Scholars at church on 30th March 1851 was occasioned by the children being employed bird-keeping [bird-scaring] which occurs occasionally in rural districts. *Signed* Thomas Mills, Rector, Whittering, Stamford.

657 HO 129 421 33

[PLACE OF WORSHIP]. *Denomination* Wesleyan Methodist. A separate and entire building. Used exclusively for worship. *Free sittings* 45; *other sittings* none; *standing* none. *On 30 March* In evening General Congregation 35. *Average attendance* during previous 12 months, in evening General Congregation 45.

Remarks The place occupied at Wittering by the Wesleyan Methodists for purposes of worship is a dwelling house and has been exclusively set apart for religious services about one year. *Signed* William Bloodworth, Chapel Steward, Stamford. Lincolnshire.

658 **BARNACK with the hamlets of Pilsgate, Southorpe and Walcot** Population 998 HO 129 421 34

ST JOHN THE BAPTIST'S CHURCH. *Consecrated* before 1800. *Endowed* with land, tithe, glebe and fees. *Free sittings* 55, 109 feet; *other sittings* 260, 517 feet; *school forms* 80, 120 feet. *On 30 March* In morning General Congregation 166, Sunday Scholars 70; in afternoon General Congregation 179, Sunday Scholars 50. *Average attendance*, in morning General Congregation 200, Sunday Scholars 70.

Remarks Judging from the numbers on March 30, 1851, I should say the general congregation is 200, children 70, total 270. *Signed* Samuel K. Webster, Curate of Barnack Rectory.[232]

659 HO 129 421 35

WESLEYAN CHAPEL. *Erected* 1848. A separate and entire building. Used exclusively for worship. *Free sittings* 66; *other sittings* 50; *standing* 30. *On 30 March* In afternoon Total Congregation 18; in evening Total Congregation 52. *Signed* John Holkings, Chapel Steward, Tailor, Barnoak.[Barnack].

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[232] The incumbent at Barnack at the time of the 1851 Religious Census was the Rev. Herbert Charles Marsh, son of the Right Rev. Herbert Marsh, Bishop of Peterborough, 1819–39. He was made a Canon of Peterborough Cathedral in 1833. H. C. Marsh died on 4 September 1851, and was succeeded at Barnack by the Rev. Marsham Argles (see 559).

660 **UFFORD** Population 297 HO 129 421 36

ST ANDREW'S CHURCH. An ancient parish church. *Consecrated* before 1800. *Endowed* with tithe commuted £515, glebe £60, Easter offerings £1 0s 0d. *Free sittings* 130; *other sittings* 70. *On 30 March* In morning General Congregation 41, Sunday Scholars 24. *Average attendance,* in morning General Congregation 30, Sunday Scholars 24; in afternoon General Congregation 60, Sunday Scholars 24.
Remarks The above answers have been given by the Rector [Thomas Paley] except those which refer to March 30th. *Signed* Edward Holmes, officiating in the absence of the above-named Thos. Paley, Rector of Ufford with Bainton.1

661 **BAINTON** Population 202 HO 129 421 37

AN ANCIENT PARISH CHURCH conjoined with Ufford. *Consecrated* before 1800. *Endowed* with tithe, glebe and Easter offerings; [these are] included in the return for Ufford. *Free sittings* 20; *other sittings* 130. *On 30 March* In afternoon General Congregation 57, Sunday Scholars 42. *Average attendance,* in morning General Congregation 35, Sunday Scholars 44; in afternoon General Congregation 55, Sunday Scholars 44.
Remarks The above answers have been given by the Rector [Thomas Paley] except those which refer to March 30. *Signed* Edward Holmes, Officiating in the absence of the above-named Thos. Paley, Rector of Ufford with Bainton. *Address* Ufford, near Stamford.

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Appendix 1 Data adjustments and editorial policy

To enable to processing and analysis of the data a number of adjustments have needed to be made when interpreting the comments given in the returns themselves. These are detailed below.

Attendances given as a range e.g. '80 to 90' are taken as the mid point, rounded down to the nearest integer.

Attendances given as 'about' are taken as their nominal value.

If no attendance, figures are given but there is a figure provided for the average attendance over the previous 12 months this value is used. Although this might be considered a debatable assumption, it is clear on examining some of the actual returns some of the attendance figures are themselves most likely estimates evidenced by rounding. It is considered preferable to use these estimates and average attendances rather than accepting a blank return and an incomplete total.

All types of Baptist meetings are grouped as Baptist for the statistical analysis including Calvinists and Baptist and Independent congregations. However, two chapels have been identified as General Baptist and eleven as Strict Baptist, the remainder are considered to be Particular Baptist. This is based on other denominational historical sources.

Where a lay person signing a return can be traced in a contemporary directory (e.g. Kelly for 1847 or 1854, Whellan for 1849) details are given of his (sometimes her) occupation. This, of course, mainly concerns entries for nonconformist places of worship.

Returns that have been completed by a registrar are indicated by 'R' following the return number. Several of the returns are clearly duplicates, but may provide additional information; these are cross-referenced by the comment [See . . .].

Distribution Maps

In each of the parish distribution maps the data is grouped into five categories such that the same number of places fall into each group. This produces a map with an even scale of, say, index of attendance. However, the consequence of this is that comparisons cannot be made between the different denominational maps. If the same bands had been for all the maps, they would have shown a good representation of the larger denominations but the smaller ones would have been grouped together at one end of the scale.

Notes on Northampton

Details of attendances and sittings errors and omissions in the printed tables for Northampton.

Church of England

No return for St Sepulchre (185 R) appears to have been made, so a nominal 1000 attendances have been added to the printed figures. These have been divided between the morning and afternoon services and further divided into 300 General Congregation and 200 Sunday School for each service. Seating at St Sepulchre has been estimated at 500, divided into 150 free seats and 350 appropriated (see entry for St Giles). A figure of 500 as the seating capacity of St Sepulchre appears in the *Northampton Mercury* of 23 August 1834, and an appeal for the enlargement and restoration of the church some years later (n.d. but on internal evidence 1851–2) refers to accommodation for 'barely 500'. Deducting the newly formed district of St Andrew, this latter source estimates the population of the St Sepulchre parish is given as 'nearly 6,000 souls'. National Schools had been established in the parish in 1845.

St Thomas's Hospital Chapel (180) attendances have been omitted (Friday services)

Society of Friends

Figure for afternoon 'public meeting' (450 attendances) omitted, as this does not appear to be a 'normal' meeting.

Roman Catholics

The return states that there was an aggregate of 300 attendances at services held in the Roman Catholic church on 30 March 1851, so this figure has been added to the total morning general congregation.

Appendix 2 Tables of the returns from sixteen larger centres of population

	Sittings		Morning		Afternoon		Evening		Total		Grand
	Free	Other	GC	SS	GC	SS	GC	SS	GC	SS	Total
Brackley											
Church of England											
St Peter and St James	250	450	500	100					500	100	600
St James and St John											
Total	250	450	500	100					500	100	600
Independent											
Banbury Road	80	170	120	36	80	36	200		400	72	472
Wesleyan Methodist	100	500	107	100	118		250	50	475	150	625
Brackley Total	430	1120	727	236	198	36	450	50	1375	322	1697
Daventry											
Church of England											
Holy Cross	228	592	364	288	552	288			916	576	1492
St James's chapel of ease	240	260	116				328		444		444
Total	468	852	480	288	552	288	328		1360	576	1936
Independent											
Sheaf Street	48	433	230	120			268		498	120	618
Wesleyan Methodist	200	370	189		174		225		588		588
Daventry Total	716	1655	899	408	726	288	821				

Finedon											
Church of England											
St Mary the Virgin	600	50	150	160	220	160			370	320	690
Independent	85	95			85		159		244		244
Primitive Methodist	45				16		25		41		41
Society of Friends	200		14						14		14
Wesleyan Methodist	82	178	70	139	100	139	120		290	278	568
Finedon Total	1012	323	234	299	421	299	304		959	598	1557
Irthlingborough											
Strict Baptist	80	150	170		275		200		645		645
Church of England											
St Peter	261	262	116	80	213	103			329	183	512
Wesleyan Methodist	75	75		65	81	61	132		213	126	339
Irthlingborough Total	416	487	286	145	569	164	332		1187	309	1496

	Sittings		Morning		Afternoon		Evening		Total		Grand
	Free	Other	GC	SS	GC	SS	GC	SS	GC	SS	Total
Kettering											
Strict Baptist											
Ebenezer, Silver Street	200		74	40	80	42	76	26	230	108	338
Calvinist											
Dwelling house	50										
Church of England											
St Peter and St Paul	354	486	250	238	338	238	407		995	476	1471
Union Workhouse Chapel	200						41	17	41	17	58
Total	554	486	250	238	338	238	448	17	1036	493	1529
Independent											
Great Meeting, Gold Street	540	683	420	184	528	194			948	378	1326
Particular Baptist											
Gold Street	332	410	340	193	451	124	144		935	317	1252
Primitive Methodist											
Richards Leys	54	56			48		64		112		112
Society of Friends											
	170		29		23				52		52
Wesleyan Methodist											
	180	230	140	100	100	95	270		510	195	705
Kettering Total	2080	1865	1253	755	1568	693	1002	43	3823	1491	5314
Kingsthorpe											
Church of England											
St John the Baptist	553		117	148	283	134			400	282	682

Particular Baptist	158	122	56	67	106	65	102		264	132	396
Kingsthorpe Total	711	122	173	215	389	199	102		664	414	1078
Long Buckby											
Calvinist											
Robinson's Chapel	10	4									
Church of England											
St Lawrence			120		150				270		270
Independent	200	500	100		300		500		900		900
Particular Baptist		550	247	130	320	135			567	265	832
Long Buckby Total	210	1054	467	130	770	135	500		1737	265	2002
Moulton											
Church of England											
St Peter & St Paul			166	127	260	139			426	266	692
Other											
Christian Brethren	60				23		25		48		48
Particular Baptist	350		136	59	148	65	112		396	124	520
Wesleyan Methodist	104	84	58	52	98	56	119		275	108	383
Moulton Total	514	84	360	238	529	260	256				

	Sittings		Morning		Afternoon		Evening		Total		Grand
	Free	Other	GC	SS	GC	SS	GC	SS	GC	SS	Total
Northampton											
Baptist											
College Street	120	606	750	230			680	120	1430	350	1780
Grafton Street	138	175	82	53		67	215		297	120	417
Kingswell Street	300		50	30	35	40	100		185	70	255
Mount Zion, Grey Friars Street	272	250	130	120	300	150	230		660	270	930
Providence, St Giles Street	50	200	100		150		150		400		400
Total	880	1231	1112	433	485	257	1375	120	2972	810	3782
Church of England											
All Saints	600	1200	615	125	368	83	1046		2029	208	2237
All Saints Parochial School			38	434					38	434	472
All Saints South Quarter School Room	240						137		137		137
St Andrew	400	800	350	70			600	70	950	140	1090
St Edmund School House	45					36				36	36
St Giles	144	276	352	297	363	181			715	478	1193
St Katherine	398	800	293	156			660		953	156	1109
St Peter	188	84	42	53					42	53	95
St Sepulchre +	150	350	300	200	300	200			600	400	1000
St Thomas Hospital Chapel	70										
Union Workhouse Chapel	260	10	51	56					51	56	107
Total	2495	3520	2041	1391	1031	500	2443	70	5515	1961	7476

+ Estimate

Independent											
Castle Hill	159	547	400	200			360		760	200	960
Commercial Street	100	500	317	228		261	425		742	489	1231
King Street	80	420	205	68			180	22	385	90	475
Total	339	1467	922	496		261	965	22	1887	779	2666
Methodist											
Wesleyan Association											
King Street	35	179	80	27		27	120		200	54	254
Primitive Methodist											
Horsemarket	128	172	70	9	77	15	128		275	24	299
Wesleyan Methodist											
Gold Street	350	720	477	160	276		1155		1908	160	2068
Todd's Lane	115	212	115	51	45	67	81		241	118	359
Wesleyan Methodist Total	465	932	592	211	321	67	1236		2149	278	2427
Methodist Total	628	1283	742	247	398	109	1484		2624	356	2980
Other											
Upper room	200		30		40		100		170		170
Latter Day Saints											
Newland	400		30				100		130		130
Roman Catholic											
Leicester Road			* 300						300		300
Society of Friends											
Wellington Street	400		59		** 450				59		59

* Return states an aggregate 300 attendances

** Society of Friends held a public meeting in the afternoon. Not included in the total

continued

	Sittings		Morning		Afternoon		Evening		Total		Grand
	Free	Other	GC	SS	GC	SS	GC	SS	GC	SS	Total
Northampton Continued											
Unitarian											
King Street	95	195	150	80			160		310	80	390
Northampton Total	5437	7696	5386	2647	1954	1127	6627	212	13967	3986	17953
Oundle											
Church of England											
St Peter	350	850	551	140	214	138	534	37	1299	315	1614
Independent											
	180	200									
Particular Baptist											
West Street			66		85		70		221		221
Roman Catholic											
West Street	10		10						10		10
Wesleyan Methodist											
	110	130	90	60			110	15	200	75	275
Oundle Total	650	1180	717	200	299	138	714	52	1730	390	2120
Peterborough											
Strict Baptist											
Salem Chapel, North Street	200		34		32				66		66
Zion Chapel Boongate	50	280	250				300		550		550
Total	250	280	284		32		300		616		616

Calvinist										
Mr Tryon's Chapel, North Street	55									
Church of England										
Cathedral	406		130	90	175			305	90	395
St John the Baptist	350	1400	900	300	500	40	1100	2500	340	2840
Total	756	1400	1030	390	675	40	1100	2805	430	3235
General Baptist										
Westgate Street		100	40	60		60	45	85	120	205
Independent			327	153		169	370	697	322	1019
Primitive Methodist	120		51		54		64	169		169
Roman Catholic										
Chapel of the immaculate conception of the Blessed Virgin Mary, Cumbergate Street	100		70		40					
Wesleyan Methodist										
Near Priestgate Street	120	260	102	67	25		173	300	67	367
Peterborough Total	1401	2040	1904	670	826	269	2052	4782	939	5721
Raunds										
Strict Baptist										
Rotten Row	60	220	76		130		90	296		296
Church of England										
St Peter	550	20	108	153	181	151	146	435	304	739

continued

	Sittings		Morning		Afternoon		Evening		Total		Grand
	Free	Other	GC	SS	GC	SS	GC	SS	GC	SS	Total
Raunds continued											
Latter Day Saints	50	10	26	14	53	14	50	3	129	31	160
Wesleyan Methodist	80	420	120	180	204	200	216	71	540	451	991
Raunds Total	740	670	330	347	568	365	502	74	1400	786	2186
Rothwell											
Church of England											
Holy Trinity	967		150	170	500	170			650	340	990
Independent	120	620	380	168	409	182			789	350	1139
Wesleyan Methodist	100	160	55	40	80	40	130		265	80	345
Rothwell Total	1187	780	585	378	989	392	130		1704	770	2474
Rushden											
Strict Baptist											
Succoth	200	50	91		156		20		267		267
Church of England											
St Peter	200	300	68	80	300	82			368	162	530

Particular Baptist										
Old Meeting	180	325	100	101	153	100	240		493	201	694
Elim Chapel	24	100	80		100		100		280		280
Total	204	425	180	101	253	100	340		773	201	974
Wesleyan Methodist	84	46	50	64	40	70	50	50	140	184	324
Rushden Total	688	821	389	245	749	252	410	50	1548	547	2095
Towcester											
Independent	150	240	104	85	120	85	295		519	170	689
Particular Baptist	320	240	170	120	274	124			444	244	688
Wesleyan Methodist	200	160	100	70		70	320	40	420	180	600
Towcester Total	670	640	374	275	394	279	615	40	1383	594	1977
Wellingborough											
Strict Baptist											
High Street	90	40					120		120		120
Herriott's Lane	50	100	80		100		100		280		280
Total	140	140	80		100		220		400		400

continued

	Sittings		Morning		Afternoon		Evening		Total		Grand
	Free	Other	GC	SS	GC	SS	GC	SS	GC	SS	Total
Wellingborough continued											
Church of England											
All Hallows	250	800	526	450	560		730		1816	450	2266
Independent											
Salem, High Street	45	530	249	135	139		288		676	135	811
Cheese Lane	115	250	160	110			180	80	340	190	530
West End	90	650	128	61	135	67	90	59	353	187	540
Total	250	1430	537	306	274	67	558	139	1369	512	1881
Latter Day Saints											
Broad Green	20		18		16		18		52		52
Society of Friends											
St John Street	201		20		12				32		32
Wesleyan Methodist											
Church Street	90	244	200	75	250	75	300		750	150	900
Wellingborough Total	951	2614	1381	831	1212	142	1826	139	4419	1112	5531

Appendix 3 Missing returns

In addition to those returns that were sent to the Registrar General with either with no attendance figures or an explicit refusal to provide information, the following churches and chapels have been identified as existing in 1851, either because it was the parish church or it appears in some contemporary directory, for which there is no return.

	Location	Source
Church of England		
Cosgrove		
Hannington		
Holcot		
Little Addington		
Passenham		
Paulerspury		
Shutlanger		
Towcester		
Walgrave		
Welford		
Wicken		
Baptist		
Brixworth		Kelly 1847
Cranford St John		Whellan 1849
Mears Ashby		Whellan 1849
Independent		
Broughton	Union Chapel	Coleman
Glinton	Dissenting chapel (all sects)	Kelly 1847
Primitive Methodist		
Welton		Kelly 1847
Wesleyan Methodist		
Hinton		Kelly 1847
Stoke Bruerne		Whellan 1874
Stoke Bruerne	Shutlanger	Whellan 1874

Sources

Coleman: T. Coleman, *Memorials of the Independent Churches of Northamptonshire*, London, 1853.
Kelly 1847: *Post Office Directory of Berkshire, Northamptonshire,* Oxfordshire, with Bedfordshire, Buckinghamshire, and Huntingdonshire. *1847*, Kelly & Co., 1847.

Whellan 1849: W. Whellan, *History, Gazetteer, and Directory of Northamptonshire; comprising a general survey of the county, and a history of the diocese of Peterborough, etc.* Whittaker & Co., 1849.
Whellan 1874: F. Whellan, *History, Topography, and Directory of Northamptonshire* ... Second edition [of the work originally compiled by William Whellan and Co.], Whittaker & Co., 1874.

Appendix 4 An 1881 Religious Census

The 1851 census was never to be repeated and it is most unlikely that even the questions used in 1851 would be sanctioned by parliament in the 21st century. However a local unofficial census was conducted in four large towns in 1881 (Newcastle, Gateshead, Liverpool and Bristol) and were reported at the time in the local press and prompted a similar exercise in Northampton. The article is reproduced here and the correspondence that appeared the following week as it provides a useful comparison 30 years later, albeit for Northampton only.

'The Religious Census of Northampton[233]

The religious census taken at Newcastle, Liverpool, and Bristol by the leading newspapers of those cities suggested to us the taking of a similar census of the Borough of Northampton. We felt that from the political circumstances of the Borough such a census would have not only for the town but for the country at large a peculiar interest. Considering, however, that the plan adopted at Newcastle and Liverpool of only taking the morning attendances was not only unfair but deceptive, we determined o follow the example of the *Western Daily Post* at Bristol and give both morning and evening attendances. The wisdom of this course will be made apparent by a single glance at the figures. Had we relied on the morning attendances only, it would have been inferred that the attendance of the people of Northampton at public worship was exceedingly meagre. The attendance in the evening was substantially half as large again as that in the morning. It appeared to us further that no religious census would be complete without a statement of the number of Sunday scholars under religions instruction, with the number engaged in the work of Sunday School teaching. In including a census of Sunday Schools we have so far improved on the example set us at Newcastle, Liverpool, and Bristol.

'The religious census of 1851 (between which and our own census a comparison is instituted in the second table) was made by Government authority. Forms were sent by the Census Commissioners to the ministers or office bearers of the various places of worship and the returns were filled in by them. We, too, in many instances have received the assistance of ministers and office bearers who have supplied us with the figures; and, in other cases, the congregations have been counted by our own enumerators. The utmost care has been exercised to secure accuracy; and we have to thank many gentlemen for the ready and courteous aid they have accorded us in a task which has not been without its difficulty. Our enumerators in every case met with the greatest courtesy; but in two or three instances obstacles were placed in the way of the enumeration which it was hard to understand. In one Dissenting Chapel, the officials objected on principle to a religious census; in another, objection was taken because there were exceptional circumstances which prevented the congregation from being one of ordinary dimensions. At one church the clergyman did not see what 'authority' we had got for the work; whilst a second clergyman had a distaste to the counting of people who were going to prayer. In only one instance did we fail to get an absolute count, and there we were able to obtain from a regular attendant an estimate on which we can rely. Our census was, therefore, most completely and successfully achieved.

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[233] *Northampton Mercury,* Saturday, November 12, 1881.

'It will be noted that the Wesleyan Association has disappeared from the returns and that the Wesleyan Reform Methodists have taken its place. Some surprise may be felt as to the evening attendance in 1851 as compared with that of 1881. We are informed however, that the evening attendance of 1851 (430) was due to a special occasion, and that the morning attendance (69) would give the normal attendance of the Society of Friends thirty years ago. The Latter Day Saints (Mormons) have disappeared from the returns, because although we are told there are a few individuals of this persuasion in the town, we do not gather that they have any particular meeting place or special times of assembling. There is, doubtless, a considerable number of Spiritualists in the town; but these meet in small groups at one another's houses and do not present any organised form capable of being turned to account in a census.

'Several circumstances may be mentioned which, in the opinion of the officials of the respective churches, affected the attendance in the evening. At St. Giles', the Vicar was absent, and we were assured that on the Sunday evening previous at least 200 more persons were present than on Sunday evening last. The absence of the Vicar, who was preaching at Weston Favell, was given as a reason for a smaller attendance at St. Sepulchre's than usual. It is considered that the Sunday evening attendance at that church is, as a rule, little less than a thousand. At St. Edmund's, our enumerator informs us "owing to the re-opening of Weston Church a large number, of our people, went to the services there, which makes our numbers considerably less." At College-street Chapel in the evening there was communion service — it being the first Sunday in the month — and it is estimated that the number present was at least 150 or 200 less than is usual, Though it is presumed these 150 or 200 were scattered about other places of worship in the town. So that we have them somewhere.

'In instituting comparisons between 1851 and 1881 stress must be laid upon one point — the Sunday Scholars. The figures of 1851 include the Sunday Scholars at the various places of worship; and our figures also include Sunday Scholars who were present. But in 1851, almost without exception, the scholars of the Sunday School were taken into the service of church or chapel. Now children's services are becoming more and more the order of the day. On Sunday mornings, large and successful children's services are held at All Saints' Schools, St. Edmund's Schools, St. Sepulchre's Schools, College-street Chapel Schools, Commercial-street Chapel Schools, etc. At St. Edmund's, for instance, special attention is paid to the young. At three o'clock there was a large congregation at a service designed for senior scholars. In addition to the attendances at church (as noted in the table) there were services in the schoolrooms for children at 11 o'clock a.m. and 6.30 p.m., when about 300 children were present. The Guild meeting of the Children's Guild of the Good Shepherd was held in the Church at 6.30 p.m., when most of the children (about 300) were present. It should also be explained that the 12 Sunday Scholars at St. Katharine's, Scarletwell Mission are attendants at a Children's Service, conducted every Sunday afternoon by Mr. Small.

'The change in the custom as to the attendance of Sunday Scholars at church or chapel on the Sunday morning will account for the apparently very small increase in the morning attendance of 1881 over 1851. The bald figures show that although the population has nearly doubled the morning attendance at divine worship has only increased by 1376 in the thirty years. Another element of calculation is the disinclination of many people to attend more than once on the Sunday. In "the good old times," people used to attend with greater regularity twice on the Sunday; but now morning attendance in a large proportion of eases is relinquished, and the evening attendance is considered enough. That this is so is made apparent in the equality between the morning and evening attendances in 1851 being 7381, and 7289 respectively, only 108 difference for the whole of the Borough; whereas on Sunday last there were 4420 more persons in attendance at public worship on Sunday evening, within the Municipal Borough than in the morning.

'But we will not stand longer between our readers and our figures.

Table I

	Attendance Nov. 6th, 1881			Sunday School	
Places of Worship	Morning	Evening	Sitting accommodation	Sch'lrs	Teach's
Church of England					
All Saints'	660	993	1350	652	64
South Quarter	0	153	250	270	31
The Green Mission				53	1
St Sepulchre's	463	724	1100	800	72
St Peter's	140	360	350	300	30
St Giles's	778	734	1100	560	52
Dychurch Lane	0	150	300	207	19
St Katherine's	496	647	1100	500	50
Scarletwell Mission	0	100	150	82	1
St Andrew's	135	350	800	270	25
St Edmund's	322	576	850	950	60
St Lawrence	356	504	800	446	60
St Michael's	200	365	350	380	28
St Paul's (Kingsthorpe Hollow)	193	244	350	320	19
St Mary's (Far Cotton)	65	179	220	200	15
St James' (St James End)	140	260	400	304	15
	3948	6339	9470	6294	542
Independents					
Doddridge (Castle Hill)	570	725	900	631	51
Branches					
St James's End	0	57	200	250	22
Kingsthorpe Hollow	0	60	150	150	16
King Street	175	155	450	150	17
Commercial Street	254	400	600	600	34
Victoria Road	215	179	350	450	28
	1214	1576	2650	2331	168
Baptist					
College Street	687	875	1100	930	63
Branch Schools-					
Compton Street	0	0	0	365	25

	Attendance Nov. 6th, 1881		Sitting accommodation	Sunday School	
Places of Worship	Morning	Evening		Sch'lrs	Teach's
Barrack Road	0	130	300	250	21
Far Cotton	40	120	180	254	32
Princes Street	339	510	800	309	26
Grafton Street	88	110	450	250	17
Mount Pleasant	189	100	200	330	22
Providence Chapel (Abington Street)	130	100	350	75	8
	1473	1945	3380	2763	214
Wesleyan Methodists					
Gold Street	320	450	840	268	34
Regent Square	415	445	812	600	49
Queen's Road	130	150	450	210	21
Scarletwell Mission	0	0	0	120	10
	865	1045	2102	1198	114
Primitive Methodists					
Horsemarket	100	166	550	175	26
Kettering Road	266	335	800	425	36
Sandhill Road (St James)	69	104	200	110	15
Far Cotton	30	40	100	70	14
	465	645	1650	780	91
Wesleyan Reform Methodist					
Wellingborough Rd.	145	317	350	320	23
Unitarian					
King Street	201	206	350	163	18
Society of Friends					
Wellington Street	42	17	400	8	3
New Jerusalem Church					
Overstone Road	81	116	150	74	8
'Plymouth' Brethren					
Free Brethren, Oak-st.	42	96	120	34	5
The Brethren, Duke Street	40	45	150	30	4
Mission Hall					
Abington Square	0	1050	1350	0	0

	Attendance Nov. 6th, 1881		Sitting accommodation	Sunday School	
Places of Worship	Morning	Evening		Sch'lrs	Teach's
Salvation Army					
Barrack Road	87	200	170	0	0
Christian Army Mission					
Louise Road	39	82	70	0	0
Bailiff Street	6	12	0	0	0
Market-street Mission	0	0	0	126	10
*Roman Catholic Cathedral, Leicester Road	453	388	550	190	10

* We were informed that betides the 11 o'clock Mass, at which our morning attendance was taken there is always an eight o'clock Mass, for those who for the most part, cannot attend the later one, and that this early celebration is on an average attended by about 200. Of the 100 enumerated as Sunday Scholars, about 60 are from the Nazareth House adjoining the Cathedral.

'We now propose to make a comparison between I851 and 1881, but one or two words of explanation are necessary. We observe that in 1851, the Church of England had 11 places of worship included in the census. We have been able to discover what the 11 places were unless the chapels at the County and Borough gaols and at the Union Workhouse were included. If they were included then they would of course swell the numbers of the Church of England; whilst there being excluded from our census would have the effect of making the increase in the attendances, and the sitting accommodation in the Church of England less than it really is. Further as the figures of 1851 were taken within the Municipal Borough of Northampton, we have made our résumé and comparison related to the Municipal Borough only, afterwards adding the figures belonging to the Parliamentary outskirts of the Borough.

Table II

Resume (of Municipal Borough) and Comparison with 1851
1881 – Municipal Population 51226

Places of Worship	Attendance Nov. 6th, 1881 Morning	Evening	Sitting accommodation	1851 – Mun. Pop., 26657 Attendance (including Sunday School Scholars) on March 30th, 1851. Morning	Evening	Sitting accommodation
Protestant Churches:-						
Church of England	3743	5900	7750	2987	2513	6850
Independents	1214	1519	2450	1518	987	1806
Baptists	1433	1826	3200	1545	1495	2121
Wesleyan Methodists	865	1045	2102	796	1236	1397
Primitive Methodists	366	501	1350	79	128	300
Wesleyan Reform Methodists	145	317	350			
Wesleyan Association				107	120	214
New Jerusalem Church	81	116	150			
Society of Friends	42	17	400	59	450	400
Unitarians	201	206	350	230	160	290
Isolated Congregations	214	1485	1860	30	100	200
Other Christian Churches						
Roman Catholics	453	388	550			300
Latter Day Saints				30	100	400
	8757	13320	20512	7381	7289	14278

Table III

	Attendances Nov 6th 1881 Morning	 Evening	Sitting accommodation
Municipal Borough	8757	13177	20512
Within the Parliamentary Borough only:			
Church of England	205	439	620
Independents	0	57	200
Baptists	40	120	180
Primitive Methodists	99	144	300
Total attendances in Parliamentary Borough	9101	13937	21812

'Although St. Paul's (Church of England) and Doddridge Branch, Kingsthorpe Hollow, are nominally outside the Municipal boundary, yet, for the purposes of this census, they may fairly be reckoned within it.

The population of the Parliamentary Borough was (1881), 55910. Supposing St. Paul's and Doddridge Branch, Kingsthorpe Hollow, to be used to half their extent by inhabitants of the rural part of the district, then we find that for the population of 4684 inhabitants of the outskirts of the Borough, there is sitting accommodation provided in places of worship for 1550 persons, but that the attendance on Sunday, Nov. 6th, was 441 in the morning and 912 in the evening. In the same district, the Sunday Scholars number 1248, and the Sunday School Teachers 117.

Total number of Sunday scholars in the Parliamentary borough — 14,231, teachers 1,212.

Total number of scholars in the Municipal borough — 12,789, teachers 1,082.

Percentage of worshippers to population,

1851		1881	
per cent.	per cent.	per cent.	per cent.
Morn. 27.61	Even. 27.23	Morn. 17.09	Even. 25.72

But as we have already remarked the inclusion of Sunday scholars in the census of 1851, gives the morning attendance of that year an advantage over the morning attendance on Sunday last. If, after making allowance for those Sunday scholars who might have been included in last Sunday morning's count, we add to the morning attendance one-third of the total number of Sunday scholars, the difference between the percentage of 1851 and 1881 becomes much less. And this ought, we think, in fairness to be done. Adding then one-third of the Sunday scholars, in the Municipal borough, viz., 4,266, to the total morning attendance, we should hare a percentage in the morning of 25.44 per cent., which would be but little less than the percentage of 1851.

Still, look at the figures whichever way you will, there still remains the fact that the larger half of the population go to no place of worship. We say the larger half because, although the figures show only 17 in the hundred in the morning and 25 in the hundred in the evening, the Sunday scholars would go to make up the proportion of the population who attend religious ministrations to about one-half.

For the Parliamentary borough, in its entirety, the percentage of worshippers to population is 16.17 per cent, in the morning, and 24.92 in the evening.

'Comparison with Newcastle and Gateshead, Liverpool and Bristol

Our readers will be interested to learn the result of, a comparison between the cities in which a religious census has, as yet, been taken this year, and Northampton. We give in each case the percentage of worshippers to population. At Newcastle, Gateshead, and Liverpool, only the morning attendances were taken; and our comparison is therefore baaed upon them. At Bristol, the total attendance at the two services amounted to 116,018 — the population being about 210,000. To compare the Northampton percentage with Bristol, we have added together the morning and evening attendances, and struck an average.

Newcastle	Gateshead	Liverpool	Northampton
16.08	9.62	11.61	17.09
per cent.	per cent.	per cent.	per cent.

So that Northampton comes off best. Bristol, however, shows off better. Striking the average between the morning and evening attendances we have —

Bristol	Northampton
27.62	31.41
per cent.	per cent.

We need not pursue the subject further, at any rate on the present occasion. In giving the figures, we have, however, afforded the subject for reflection to all interested in the welfare of the race.

Letters from the *Northamptonshire Guardian*, November 19, 1881

THE RELIGIOUS CENSUS AT NORTHAMPTON

To the Editor.- Sir,—It appears from your returns that during the last thirty years 6234 additional sittings have been provided by the various denominations. The increased attendance at divine service during this period is 7,407. (In 1851 the number attending was 14,670 — adding morning and evening together — on November 6th, 22,077 persons were present at those services. The Church of England have only provided 900 of the additional sittings, while there has been an increased attendance at their services of 4143 persons. The Free Churches have provided the remaining additional sittings, viz. 5,334, while the Increased attendance at these services is only 3,204. It will be seen by these figures that while the Free Churches have provided 4,434 more sittings than the Church of England, the increased attendance upon their services has been 879 less than the Church of England. I think every thoughtful person will ask — Why is this? Do the Free Churches provide the accommodation and leave the people to 'come in' or not as they think well; while the Church of England are 'compelling them to come in,' knowing that "Yet there is room!" If anyone can satisfactorily answer this question, it may be the means of advancing the interests of religion, and will greatly oblige,

yours truly,
JOHN G K SCOTT
Guilsborough, Nov. 16, 1881.

To the Editor—Sir,—I have had pleasure in perusing your excellent compilation relating to the religious census of Northampton. Your remarks are most just and pertinent, but there is an omission. You do not take into account the number of persons attending early services and afternoon — viz. 8 a.m. and 3 p.m. You will find on an enquiry that there is a considerable number of persons attending these services, so that the average attendance here is rather higher than you estimate — I am, yours, etc.,

A CHURCHMAN

THE *ECHO* AND THE NORTHAMPTON CENSUS

The Echo of Monday says: — Another volunteer census of attendance of places of worship has been made, this time at Northampton, and, considering the unique position which one of the representatives of that borough occupies, the figures published by the *Northamptonshire Guardian* will be of even greater public interest than those of Liverpool, Newcastle, and Bristol. The census has been taken in the evening as well as the morning, and the enumerators have taken into account the Sunday Schools. During the last twenty or thirty years separate services for children have come largely into use, more especially in the morning, when the Church services are of a length sufficient to weary even adults. Hence, in Liverpool and Newcastle, in the 1851 census, most of the Sunday School children were reckoned; in

1851 they are left out wherever separate children services are held. This to some extent qualifies the significant statement that though the population of Northampton has doubled in thirty years, the morning church attendance is but 1,376 more than it was in the year 1851. In almost all cases the evening attendance is far larger than that in the morning, the morning attendance amounting to 9,044, and the evening to 13,937. The *Northamptonshire Guardian* comes to the conclusion that, reckoning the Sunday Schools, about half the population, or nearly so, attend some place of worship at least once on a Sunday. The Church of England attendance in the evening is 6339, of all other bodies. 7,693. Many persons will be surprised to learn that the Church statistics of Northampton are more favourable than those of Newcastle and Liverpool, taking into account the morning attendance only, as the recent census in the latter two boroughs was confined to the morning. Although Mr. Bradlaugh has again and again protested that his election was not the victory of the Freethought party, Northampton has had to bear much of the odium attaching to his theological opinions. Yet Northampton will compare most favourably with Liverpool, all three of whose members vote for Mr. Bradlaugh's exclusion. At godless Northampton the morning church attendance is 17.09 percent; at orthodox Liverpool it is only 11.51. A Lancashire clergyman inquired recently why it was that Liberalism flourished under the shadow of Cathedrals. We would recommend him also to consider how it is that the most Tory boroughs are at the very bottom of the scale in church attendance. Are the voters content, like the old Tory Lord Chancellor, to be buttresses of the church by keeping outside?'

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This index is a list of the signatories of the returns and where known shows their official capacity and denomination. Key: B – Baptist, CE – Church of England, I – Independent, LDS – Latter Day Saints, M – Wesleyan Association or Wesleyan Reform, Mor – Moravian, PM – Primitive Methodist, Q – Quaker, RC – Roman Catholic, U – Unitarian, WM – Wesleyan Methodist. The number refers to the Return number.

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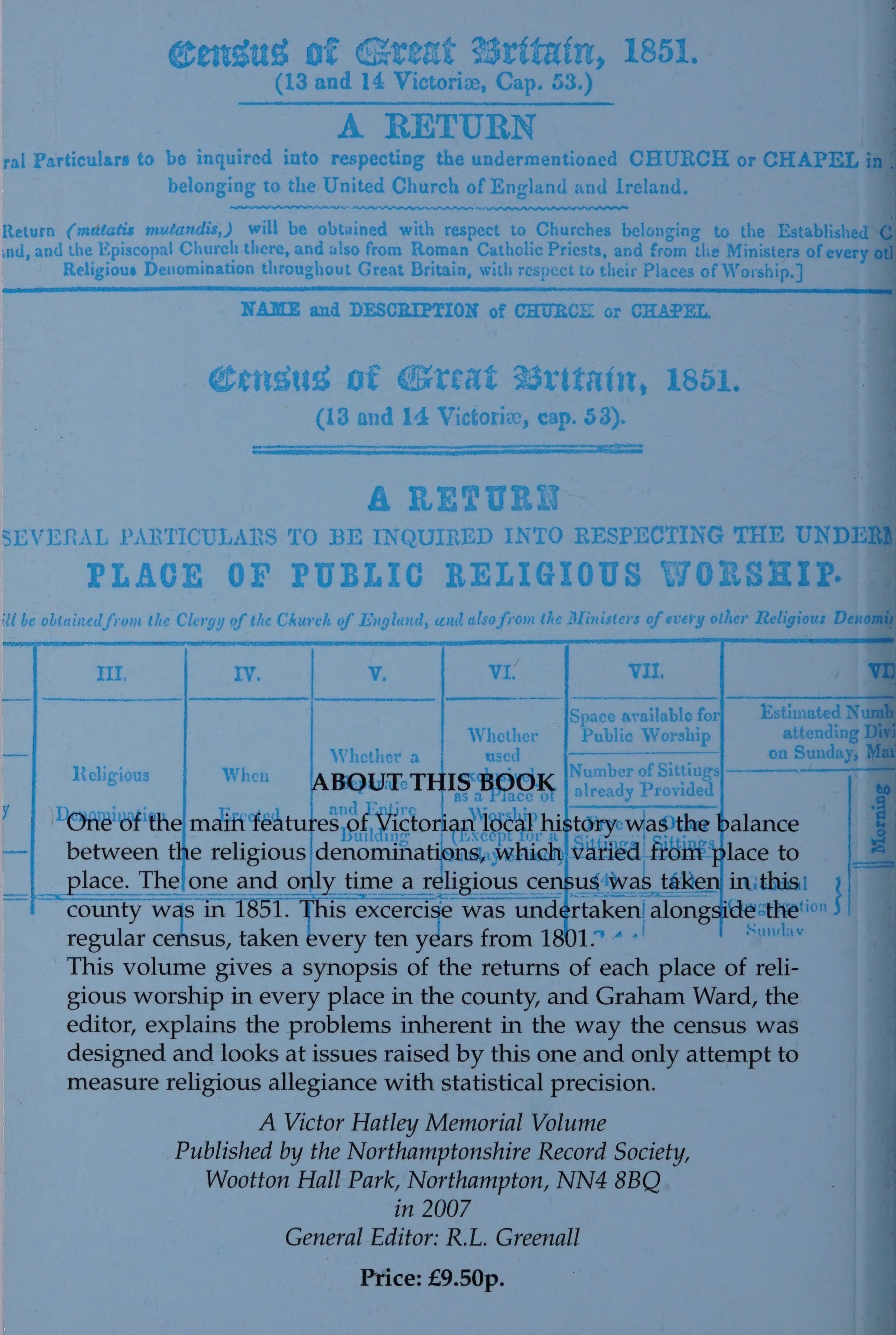

Census of Great Britain, 1851.
(13 and 14 Victoriæ, Cap. 53.)

A RETURN

ral Particulars to be inquired into respecting the undermentioned CHURCH or CHAPEL in
belonging to the United Church of England and Ireland.

Return (*mutatis mutandis,*) will be obtained with respect to Churches belonging to the Established
ınd, and the Episcopal Church there, and also from Roman Catholic Priests, and from the Ministers of every
Religious Denomination throughout Great Britain, with respect to their Places of Worship.]

NAME and DESCRIPTION of CHURCH or CHAPEL.

Census of Great Britain, 1851.
(13 and 14 Victoriæ, cap. 53).

A RETURN

SEVERAL PARTICULARS TO BE INQUIRED INTO RESPECTING THE UNDER
PLACE OF PUBLIC RELIGIOUS WORSHIP.

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III.	IV.	V.	VI.	VII.	
Religious	When	Whether a	Whether used	Space available for Public Worship Number of Sittings already Provided	Estimated Numb attending Divi on Sunday, Mar

ABOUT THIS BOOK

One of the main features of Victorian local history was the balance between the religious denominations, which varied from place to place. The one and only time a religious census was taken in this county was in 1851. This excercise was undertaken alongside the regular census, taken every ten years from 1801.

This volume gives a synopsis of the returns of each place of religious worship in every place in the county, and Graham Ward, the editor, explains the problems inherent in the way the census was designed and looks at issues raised by this one and only attempt to measure religious allegiance with statistical precision.

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